

Zion's Herald.

VOLUME LXVIII.

BOSTON, WEDNESDAY, DECEMBER 31, 1890.

NUMBER 53.

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
38 Bromfield Street, Boston.

LEAGUE EDITION.

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ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price, including postage, \$2.50 per year.

Specimen Copies Free.

NEW YEAR'S GREETINGS To the Epworth League.

WHAT'S the use of all these New Year greetings? Life rushes on like a through limited, and pays as little attention to the changes in the calendar as the swift express to the mile-stones it passes. So says some thoughtful or cynical observer of the brilliant array spread out on this first page of the old HERALD, never younger than now in its advancing age. We cannot believe that any Epworth utter such sentiments, or any other word than one of gratitude to ZION'S HERALD for the kindly interest of its editor so lavishly expressed.

The mile-stones are important, even to the "flyer." The opening of a new year is a vital hour. It means a chance to begin a new record—to make new resolutions. We have a good word to say even in favor of new resolutions. Let our Leagues look over their past work, see where things have run badly, and register a vow that the same mistakes shall not occur again. Set your wills firmly to advance the important interests, so that your energies shall not be frittered away in secondary matters. Look up to the Lord, and ask Him, at once, to lift you up to a higher plane of thought and action. Bend every energy to fulfill the last of His commands and preach "repentance and remission of sins." Repentance! Many of our young friends must with sorrow of heart change their lives, or their feet will swiftly take hold on the way of death. If they will turn from their evil and vain course, they may have hearts whiter than the winter's snow. "None of his sins that he hath committed shall be mentioned unto him; he shall surely live."

Press home on the conscience of all who come under your influence, young Epworthians, the need of immediate action, of unreserved surrender to Christ at once, and unceasing prayer for the assurance of His loving favor. Let us arise and gird ourselves!

WILLIAM INGRAHAM HAVEN,
President First General District.
FRED H. KNIGHT,
Corresponding Secretary.

Bishop E. G. Andrews.

Every friend of Christ and of Methodism will hope that from our American Epworth there will soon come forth many young men and women as conscientious, as strong in Christian belief, as large in missionary zeal, as rich in spiritual knowledge and experience, as hopeful, aggressive and victorious, as were those young men who went from the gaily training of Savannah Wesley to Oxford and thence to their world-wide parish more than one hundred and fifty years ago. And why not? Do these years sound retreat, and not advancement? Is not the world open, as it was not in John Wesley's day? Is not the call for help urgent to the last degree? May God aid every effort to make our young people know their opportunity and their responsibility!

Rev. William F. Warren, D. D., LL. D.
President of Boston University.

TO THE LEAGUED YOUTH OF THE METHODIST EPISCOPAL CHURCH: Hall, Children of the Morning! Far out in the noon-country and in the evening-country are busy fields, and ships, and market-places; pulpits, and senatorial chairs, and judicial benches—but strange as it may seem, the greatest decisions, the greatest deeds, of your endless life are facing you already. Now, in all your inexperience, you are forced to make or mar an immortality. In a deeper sense than the poet meant,—

"In the passion hour of youth
The lips may speak its holiest vow."
In your case, may that vow be to truth, and purity, and human helpfulness, in the name of the Father, and of the Son, and of the Holy Ghost. Amen!

Miss Frances E. Willard.
President of the World's and the National Woman's Christian Temperance Union.

To the Epworthians who read ZION'S HERALD.

Dear fellow students of the ways of God toward men, and the ways of men toward God: It is a happy thing that you live in these large and liberal days of the Son of Man, and that you read a paper through whose pages blow the ozone breezes of the twentieth century. None of us elder ones can fail to see how bright your opportunities, for we were not counted in as a felt force when the church we loved made up its jewels in "1800 and ever so few." Some have said that this is man's century, but to my mind it is, above all other things, the age of our young folks; and their age is for them, and not against, as in the years when I was less in years.

The Epworth League is your training school, your gymnasium, your parade ground, your manual of arms. Whoever in the fear

of God and love of man goes through its drill, while he goes through his teens, or hers, will come out a soldier of the Cross, fully panoplied, always providing that he lets the spirit of the Word work in him to will and do of its good pleasure.

Yours, with every kind and sisterly greeting for 1891—the first year of the last decade of the greatest century!

Rev. D. A. Whedon, D. D.

Writer on Religious Topics; East Greenwich, R. I.

From my heart of hearts I wish for the League, in its tens and its thousands alike, a Happy New Year! I welcomed its inception; I have rejoiced in its progress. It promises a generation of young Methodist Episcopal Christians growing up intelligent, strong, broad-minded, spiritual, consecrated to the subduing of this world to Christ, and working together mightily to that end. All hail! both to the master clad in his armor of proof, and to the neophyte in his first lessons of study and service. May ye all be clothed with the power from on high!

Rev. Jesse L. Hurlbut, D. D.

Secretary of S. S. Union and Tract Society.

The church of the twentieth century will need members full of the Holy Ghost and of faith, earnest in good works, broad in knowledge, ready scholars in the Word of God, and true to their church in a loyalty springing from intelligent love. These are the aims which we seek to promote through the Epworth League, and to every member thereof we extend a hearty Godspeed.

Rev. W. H. Withrow, D. D.

Editor of Methodist Magazine and S. S. Periodicals, Toronto, Canada.

I am glad to extend a Canadian greeting to the New England Epworth Leagues, in whose interest ZION'S HERALD has rendered such important service. The Methodist Church in Canada has heartily adopted the Epworth League. Our late General Conference strongly endorsed it, and made the presidents of all Leagues, by virtue of office, members of the quarterly board. We have testimony that the Leagues are grandly helping the religious life of the young people. "It makes the Bible a new book." "Reveals the practical bearing of the Word on the Christian life, as never before felt." Such are the testimonies. God bless the League everywhere, and make 1891 such a year of grace as the world has never known.

Rev. Willis P. Odell.

Pastor Delaware Avenue Church, Buffalo, N. Y.

It is a pleasure to respond to the invitation to express an opinion concerning the Epworth movement. The history of the past twelve months has silenced all criticism and demonstrated the wisdom of the memorable Cleveland Convention. There was insight as well as faith in that body. Right royally has the League been doing the work for which it was created. To build up our Methodist youth in piety and make them a power in their church, was the aim contemplated. From all sections comes the same testimony. With enthusiasm and a notable seriousness of purpose, our young people have responded to the call and have risen in strength for service. The Epworth has clearly proven that it is not a chatterbox club, but a league for business.

In the church of which I am pastor there are 290 members enrolled under the Crimson and White. They form one of the most potent factors in the work. They are a comfort to the officiating and an honor to the denomination. Most heartily do I offer to all true Epworthians a cordial New Year's greeting. May 1891 be even better than 1890!

C. C. Corbin.

Layman in Webster (Mass.) Church.

The Epworth League exists, because it has a right to exist. Man's right to live is based not only upon the fact of his birth, but because he imparts some added power to other lives beside his own. The Epworth League was well born, and now, having outgrown its childhood, in the fullness of manly strength proves itself a helper in all that is best in church and home. The church at the opening of the New Year greets the League, and invites it to yet larger usefulness. The League responds to the greeting, and with strength gained from past effort marches forth with fresh vigor and renewed enthusiasm to aid in conquering the world for Christ.

Bishop J. F. Hurst.

One of the greatest and surest tests of the right of a church to exist is its power to take on new forces, to meet the new wants of the changing years. Our own church has shown a marvelous power to do this very thing. The coming storm has always found our ship with head to the wind. Our young people have been lately, more than ever before, utilized for the great expansive work of Christianity. The new need has been met by this new force. The most delicate and eventful work is the organization of this great host of young people. Shall their energy be wasted by misdirected plans, or poor leaders, or scanty intelligence? No! Let the mature disciples consider themselves in duty bound to encourage, to counsel, to help on, every younger person in high aims and noble achievement.

Rev. E. O. Thayer.

Pastor Biddeford (Me.) Church.

The Biddeford Epworth League sends best New Year's wishes to all. Our League is developing Christian character; training in personal work for the Master in the church, and among the poor outside; sends a large working delegation to all the social meetings whatever the weather; is helping to restore

the old Methodist customs of kneeling in prayer, saying "Amen," and giving systematically. In short, it is the pastor's reliance in every good work for the social, mental and spiritual growth of the people. It is my belief that any pastor in city or country who tries to get along without an Epworth League, or uses any substitute, is pulling with one oar, and is making hard work for his successors. We need trained Methodists who know and believe and love its doctrines and polity.

Rev. Wilbur P. Thirkield, D. D.

President of Gammon Theological Seminary, Atlanta, Ga.

From the Southland and out of my heart of hearts I send greetings to the Epworthers of New England. My salutation is coupled with a plea. My greeting is a call to prayer. The older New England generation has had its eye on the South; its purse open; its heart in the cause of Negro education and evangelization. My plea is that the young may feel that the work here is not that of the generation past, but of their century to come. The League fits our needs. Our young people now read. They think. The world of literature, good and bad, is open to them. Higher ideals must be given them; taste for the pure and beautiful created; intelligent loyalty to Christ and the church developed; opportunities for service opened. Our problem here is, how to hold the educated young people to the church through a ministry weakened by elements of ignorance and corruption. The Epworth League is the key to unlock more than one problem. May it never be rusted by caste! I pray that you may keep our work in your thought and prayer. And if some chapter sees the way clear to take a fifty-dollar scholarship, to be perpetually loaned for the support of a young minister, as did the Tiffin (O.) chapter, led by Chancellor McDowell, then it will be blessing for all and all joy for worthy and struggling candidates here at Gammon.

Rev. William Nast Brodbeck.

Pastor Tremont St. Church, Boston.

In our history as a church in the past several important crises have arisen, which, under the good providence of God, have been promptly met. One such confronted us in our foreign missionary movement twenty-five years ago, which was met by the timely organization of the Woman's Foreign Missionary Society. Another occurred, as I believe, in our home work a dozen years ago, which was opportunely met by the formation of the Woman's Home Missionary Society. Another came upon us during the past decade, growing out of the necessity for holding and training our young people through some better and higher means than mere appeals to appetite or desire for entertainment, and this has been grandly met by the formation and growth of the Epworth League—an organization which admirably provides for the intellectual, social, spiritual, and denominational needs of the young people of our communion. I congratulate all Leagues upon the achievements already won, and bid them Godspeed in the still greater work of the future!

Mrs. Margaret Bottoms.

President of the Order of The King's Daughters.

I have not been able to study the work of the Epworth League. The Order of which I am president takes my whole time. I only know that many join our Order, put on the cross, and take for their work the duties of the Epworth League.

Rev. J. E. Price.

Pastor St. James Church, New York; author "Epworth League Workers."

All hail, members of the Epworth League! Our field, the world. Our work, to spread Scriptural holiness. Our motto, "Look Up, Lift Up, Prayer and Service, Aspiration and Ministry." Our colors, white threaded with scarlet—heart-purity secured through the atoning blood. Our symbol, the Cross; and by this sign we conquer. Young people of Methodism, forward march! Move on and up to the thrones of power awaiting you in the twentieth century!

Bishop W. F. Mallieau.

The hope of the church and of humanity is in the young people of the present. Sporadic effort, individual effort, will not realize this hope. There must be persistence, intensity, concentration and organization on the part of the young, or they will never rise to the height of achievement to which God calls them. The Epworth League, for all Methodists, is the best form of organization. It is within the church, is a part of the church, and is engaged pre-eminently in legitimate and regular church work. Its doors are wide enough to admit all really earnest, aspiring, heroic, consecrated souls. Every such soul ought to be enrolled among its members, march under its banners, and be loyal to its pledges. If such shall be the case, the whole world will owe a debt of unspeakable gratitude to the Epworth Leagues.

Rev. Marcus D. Saul, D. D.

Dean of School of Theology, Boston University.

Victor Hugo, pointing to a group of children, exclaimed, "There is the future!" Our young people's societies—what are they but the saviors of the Methodist Church of the twentieth century? While four fishermen follow Jesus along the beach toward bustling Capernaum, He tells them what He will make them become. Can any disciple of Jesus be indifferent now to what He is making our young people become? The Duke of Wellington declared the Eton play-ground had a direct connection with his victory at Waterloo. Whether we know it or not, our Leagues are determining the character of the Methodist Church of the next century—in

three points, at least, spirituality, intelligence, aggressiveness. Do they foster the habit of private prayer and devotional reading of the Scriptures? Do they bring impressionable young hearts often to the upper room to meet the risen Lord? Do they bring eager minds into closer contact with literature and life? Do they develop individual skill in winning souls? Do they awaken youthful imagination to invent new methods in philanthropy and church work? So I believe. The blessing of Balaam be upon you! May you be everywhere like "cedar trees beside the waters!"

Rev. Alfred J. Hough.

Pastor Trinity Church, Montpelier, Vt.

"Stretch forth thy hand!" the Saviour said; And he who bore it, withered, dead, Down at his side, o'ercoming doubt, Straight from the shoulder thrust it out; And healing from the Saviour's lips Leaped through it to the finger tips. The church has heard the same command, And answered with the outstretched hand Of her young life, which, at her side, Unused so long, had drooped and died.

That hand will sow life's precious seed, And open wide to suffering need; Bind up the sheaves that Plenty yields, Or glean amidst the barren fields; Give of its gold, nor suffer loss; Uplift the standard of the Cross; The balm to wounded hearts apply; Or wipe the tear from sorrow's eye; Give its warm palm in welcome sweet To friendless wanderers on the street; And from the broad road and astray, Lead thousands to the narrow way. As pastors, side by side, we stand, And speak the word—God bless that hand!

R. S. Douglass.

Layman in Memorial Church, Plymouth, Mass.

Cordial New Year's greeting to the Epworth League! We must make this infant child of Providence the long-lived child of the church. The present is only the time of swaddling-clothes. Long life will depend upon the work we do. The church for ages has taught how "to look up;" the Epworth League must show how "to lift up." Our noblest destiny is to become "the missing link" between the church and the masses. We are young people, and we must be active or die. The model of Christian activity is unchanging: "He went about doing good."

Henry Wade Rogers, LL. D.

President of Northwestern University, Evanston, Ill.

I consider the Epworth League worthy of the heartiest commendation and the most generous support. The organization within our church of such an association as this is a matter for sincere congratulation. It rejoices exceedingly in what has already been accomplished, and I wish that all the young people of our faith would enroll under its banners. It is destined to prove a powerful factor in the advancement of the Methodism of our country. I am glad to extend to it, therefore, a New Year's greeting, and to wish for it a year of unexampled prosperity and growth. *Esto perpetua!*

Rev. T. P. Frost, D. D.

Pastor of Summerfield Church, Brooklyn.

Hail to the Epworth League army! May you march out of the year 1891 twice as many as you marched in! Your objective point is wisely chosen and clearly defined on your chart. It lies 40 degrees north from the equatorial regions of sensuous pleasure, 50 degrees south from the north pole of frigid intellectuality, 180 degrees east or west from the meridian of sectarian narrowness. As to altitude, it is above the malarial lowlands of doubt, and below the clouds of fanaticism, crankism, the transcendental etherialization of the Unknowable, and all kindred nonsense. Go on to complete Christliness in character and work!

Rev. Merrill Hulburd, D. D.

Pastor Spring Garden Church, Philadelphia.

EPWORTH LEAGUES: 'Tis a glorious thing to be alive; more glorious to be very much alive; but most of all to be all alive, with no faculty uncultivated, no energies dormant, broad in sympathy, intense in conviction, intelligent in apprehension, with every part of the three-storied nature furnished and occupied, and with the whole devoted to the worship of God and the service of humanity—this is to live, and will be the best preparation for living eternally. Intellectually loyal to your own, you will be broadly catholic toward every church, and thus hasten the kingdom of unity and peace.

Rev. W. F. McDowell, D. D.

Chancellor of the University of Denver.

The church of to-morrow and the day after, will be made up of those who are young people, and younger people to-day. Like West Point cadets they are now in training for future duties. Organization, aim, spirit, skill and leadership are wanted. The League in the church is the organization. The world for Christ is the aim. The love of Christ as a constraining force is the spirit. Training in word and work will bring the skill. Christ Himself is to be the leader in activity, as He is the model of personal character. Will the League remember that knowing the Word is far better than knowing about it; that knowing Christ is far better than knowing about Him? I send greetings to the great host! May it be like the disciples, organized with Christ as centre, having His spirit, knowing His word, and doing His work!

Bishop John H. Vincent.

The Epworth League is that department of our church work which aims to inform and inspire the young people of the church in lines of spiritual, ecclesiastical, social and

educational growth and activity. The League organizes the young people. It sets them at work. It watches over them. It connects them with the church, and trains them to be active, energetic, consecrated Methodist Episcopal Christians. The League grows. It meets a demand. May the New Year witness increased wisdom and zeal and success in this important department of our church work!

Rev. Bradford P. Raymond, D. D.

President of Wesleyan University, Middletown, Conn.

MY DEAR EPWORTH LEAGUERS: I send you greetings, with congratulations on the success of your work in the past and its promise for the future. What fields for conquest in the campaigns of the next twelve months! "Look up," and see! Let your upward look be guided by the great seers of Revelation. What Paul saw you may see, and what he felt for his kinsmen you may feel. You may tread in his footsteps, and under the law of love, which rules all truly great souls, you may win victories for our King as did he. Read Rom. 8:31-39, and pray Eph. 3:14-21.

Rev. Louis Albert Banks, D. D.

Pastor St. John's Church, South Boston.

A Merry Christmas and a Happy New Year to the Epworth League! I believe in it with all my heart. It has "come to the kingdom" in a most propitious time. Let our battle-cry for the New Year be, "A chapter of the Epworth League in every church, and a Methodist paper in every home!"

Miss Jane M. Bancroft.

Professor in Ohio Wesleyan University.

Am I willing to commend the Epworth League to the men and women of Methodism? Yes, heartily, unreservedly. I hail the army of young Methodists marching along the highway of the present to the grand professional hymn, "Onward, Christian soldiers!" I hail them as the hope of our church, as the hope of this great republic. May they increase in numbers, and may the stragglers on the outskirts fall into line, so that strongly, unitedly, the great army may march on to a sure victory!

Rev. John D. Pickles.

Pastor Lyman Common Church.

In response to request, I send five chief reasons for believing in, and heartily advocating, young people's societies in the church:— 1. It lifts the young people into a consciousness of the importance of their relation to the church. 2. It quickens their interest in all the work of the church. 4. It affords an admirable training school for enlarged intelligence and consequent power in church life. 5. It carries into all the services of the church the ardor and energy of youth, which, supplemented by the Holy Ghost, brings the church to success in all her departments.

Rev. John F. Goucher, D. D.

President of Woman's College of Baltimore.

I regret that—such has been the press of work—I shall not be able to give to the Epworth League that hearty endorsement of which I think it worthy. I rejoice in its purpose, plans and outlook. It is full of promise. It will bring into organized co-operation with their church the enthusiasm and life of our young Methodists. That will secure from them an enlightened, disciplined loyalty. By so much the church will be better qualified to meet the responsibilities and occupy the opportunities of the coming century.

Rev. Hugh Johnston, D. D.

Pastor in Toronto, Canada.

My heart, my head, my whole being is in sympathy with the Epworth League movement. It has come upon the church like an aspiration. It is like the ringing of a trumpet blast, summoning our young people to band themselves together under its standard.

Rev. J. W. Bashford, D. D.

President of Ohio Wesleyan University.

FELLOW WORKERS IN THE KINGDOM: I congratulate you that you belong to the youngest and most vigorous organization in Methodism, and, above all, that you belong to Christ. Permit a brother to urge you to devote one half-hour a day to the study of the Bible, and another half-hour to other great books. Get an education if you can. Ten thousand Epworth Leaguers ought to start to college in 1891. Above all, put the spirit of the Master into your daily life. Do some good each day. Let us bring the world to Christ in the twentieth century!

NEW YORK LETTER.

"MANHATTAN."

AND so another one of our ministers has accepted a call to a Congregational Church, and in a few weeks will enter upon his new pastorate. This time it is W. F. Markwick, of New Haven, one of the most earnest students and thoughtful preachers of the N. Y. East Conference. Something is wrong—not with Bro. Markwick, however, for he declined some years since two calls from two very prominent Congregational Churches, and remained in our ministry at a personal sacrifice such as few men would make. How many ex-Methodist ministers there are now serving churches of almost every denomination in New York and Brooklyn! It is easy to say that in this way Methodism is accomplishing a mighty work, and is as a leaven in the other churches; but while this speaks well for the enthusiasm and ability of our ministry, it does not speak well for the strength and permanence of our denomination.

As a possible cause for the restlessness and discontent which prevail far more extensively than some are wont to imagine, has there not been a tendency to relegate the parsonate to the rear rank and give precedence to everything else? How few pastors are elected to the episcopacy! How few pastors are

members of the General Conference! How few pastors are members of any special or important committees! For example, take the board of managers of the Missionary Society. One of a membership of thirty-two (not including the Bishops) twenty, at least, are not in the parsonate, and of these twenty some have not been in the active or regular service of the church for many years. These things ought not so to be. The men who carry upon their hearts the burden of the churches, the men who do the heaviest and the hardest work, the men who are really responsible for success, deserve, and ought to have, the most ample recognition. But that recognition is scant; faithful, honest work in the parsonate is only too frequently ignored; and there is a discontent which, though not loud, is deep, and which, if not allayed, threatens to be serious.

Writing of missions and the Missionary Committee, reminds us that Dr. S. L. Baldwin, so well and gratefully remembered in Boston, expects to accompany Bishop Foster on his episcopal tour to the Mission Conferences in China, Japan, and Korea. Dr. Baldwin gave many years of the best part of his life to our work in China, and it will be his going home to see the dear, familiar places once more. Only that it would take him away from the Mission Rooms in New York, where he is doing such a splendid work, he ought to be made Missionary Bishop of China. And why not, apart from the reason just suggested? True, our episcopal plan is not diocesan. But when a Bishop is elected for an empire with a population of possibly four hundred millions, there is not much danger of his diocese limiting his usefulness. To have a Bishop visit such an empire for about six weeks, and then report of the work and its conditions and necessities, with thoroughness and intelligence, reminds one of a fly hidden in the fuffing of a column of St. Peter's studying the proportions of that vast cathedral. Boston, and indeed the Methodism of the whole nation, will miss the noble form and kindly presence of Bishop Foster. May both of these distinguished travelers be kept in health and strength, and return to us in the fullness of the gospel of peace!

Another thought is suggested in this connection, and that is, the advisability of dividing our Missionary Society into two distinct parts—one having charge of the home work, the other that of the foreign. Such an arrangement must come sooner or later, and perhaps "the sooner the better." This will involve of necessity a re-arrangement of our whole plan of benevolences, but that is a consummation devoutly to be wished. Just why we should have two or three societies doing practically the same work, in the same territory, and then having to appeal for support to the same congregation, is with some people an unanswered question. What with the collections for the local church, and also the collections for local purposes, such as hospitals, city missions, etc., and then the regular Conference collections, the baskets and subscription cards have about reached that stage where "familiarity breeds contempt." The average Methodist preacher would gladly put himself in the same feelings of St. Paul, and say, "Now concerning the collection. . . let . . . there be no gatherings when I come." Dr. A. J. Palmer, the very earnest and aggressive presiding elder of the New York District, had a meeting of his preachers in St. Luke's Church, this city, a few days since, which was a most successful and interesting gathering. The relation of the pulpit to the social questions of the day provoked very general discussion, in which nearly all present took part. This is a pressing theme. The general idea concerning "a Gospel sermon" needs enlargement. Christ's Sermon on the Mount touches on such topics as marriage, divorce, and matters of like character; while Paul, under the inspiration of the Holy Ghost, wrote concerning the duties of masters and servants, husbands and wives, parents and children. And yet the preacher who ventures on such themes is charged with being "sensational," and falling to preach "the Gospel." By avoiding topics of common and popular thought, the pulpit has estranged itself from the great mass, and has lost much of its power and influence.

New York has somewhere about two hundred Protestant churches, and on Sunday evening it may be questioned if on an average each church will have a congregation of two hundred people! Think of it! Only about forty thousand people attending Sabbath evening Protestant worship out of a population of over a million and a half! Of course such extremely religious cities as Boston and Chicago can make a much better showing, and yet even that may be questioned. Dr. Palmer's committee did well in presenting this theme to the preachers, and the preachers did well in thoughtfully and earnestly considering it.

The Book Concern was the scene of a very brilliant gathering the other evening, when the Methodist Social Union of this city "received" the presidents and representatives of Wesleyan University and Drew Seminary. The Mission Board Room was completely filled, galleries and all, with some of the choicest people of New York Methodism, and four capital speeches were made by President Raymond and Prof. Winchester on behalf of Wesleyan, and President Butts and Prof. S. F. Upham on behalf of Drew. After the formal exercises the company adjourned to another room where refreshments were served, and a most social and enjoyable time was spent. "Other room" was just referred to, ought to be kept for just such purposes. As a church we need it, and as a church we can afford it. Our Book Concern can be made something more than a printing establishment or a publishing house, and under its present agents, Hunt & Eaton, both of whom are very and deservedly popular, it can be made a great power not only for the Methodism of this region, but for the Methodism of the whole country. Money isn't everything. The rent of this other room is a mere bagatelle in comparison with the higher and richer benefits which would follow.

Our down-town Methodism is something of a problem and its future seems rather obscure, but what we are losing in one part of the city we are gaining in another, which is some compensation at any rate. Hence the churches in Harlem are just now eminently prosperous. Dr. J. E. Price is having a very successful pastorate at St. James on 128th St. The congregations are large, and at the evening service the church is often full to overflowing. The new Grace Church, only dedicated a few weeks since, is also enjoying great prosperity, and the pastor, Fields Harnance, has much cause for thanksgiving. Then last Sunday, Calvary Church on 127th St., Rev. Dr. Day, pastor, enlarged to fully double its former seating capacity, was re-opened and rededicated under the most favorable auspices. Bishop Andrews preached with rare beauty and power at the morning service, and Bishop Newman had a vast audience to listen to his eloquent ministrations in the evening. Harlem Methodism is earnest, progressive, and therefore prosperous, and the brethren who are so fortunate as to labor in that part of the city are open to congratulation.

From a great crowded church in Harlem to a little mission on Battery Place, is going from one extreme to the other, and yet that little mission on Battery Place is doing a work of the utmost importance, and a work that every year grows increasingly valuable.

(Continued on Page 5.)

Introspection.
"It is a season for the quiet thought
And still reckoning with thyself. The year
Gives back the spirit of its dead, and time
Whispers the history of its vanished hours,
And the heart, calling its affections up,
Confronts its wasted ingots. Life stands still,
And settles like a fountain; and the eye
Sees clearly through its depths, and note's all
That stirred its troubled waters."

1890. A BACKWARD LOOK.

THERE are two mental attitudes which befit the closing hours of a dying year—introspection and retrospection. The first is personal, and concerns exclusively the individual and his Maker; the second, so far as it has to do with the progress of events—political, social, literary, religious, etc.—we invite our readers to undertake with us.

THE WORLD AT LARGE.

The United States.

In order to make our survey as compact as possible, we pick out, first, certain striking incidents which cannot be omitted from the year's history, but which scarcely admit of any other classification than as

Notable Events.

1. Two new States were admitted to the Union—Idaho and Wyoming—making the number forty-four.

2. The last of the series of national centennial celebrations was held in New York city—that of the United States Supreme Court.

3. One-half of the great Sioux Reservation—11,000,000 acres—was thrown open to settlers.

4. "Electrocution" was substituted for hanging in New York State, the first victim being William Kemmler, a murderer.

5. Chicago was selected by Congress as the site of the Columbian Exposition. Ex-Senator Palmer was chosen President of the National Commission, and Geo. K. Davis, of Chicago, Director General. President Harrison has been officially notified that a location has been chosen, and the required fund of \$10,000,000 guaranteed.

6. The International Maritime and the Pan-American Conferences concluded their deliberations and adjourned. Arbitration, reciprocity, an international bank, and an international railroad were among the recommendations of the latter.

7. The body of John Ericsson was embarked, with imposing ceremonies, on board the cruiser "Baltimore," and conveyed to Sweden.

8. Mississippi has revised its State constitution. White and negro schools are put on a parity. No discrimination is made against the Negro in suffrage qualifications.

9. The Mormons, disfranchised, defeated at the elections, their church property sequestered, have yielded to the pressure and renounced polygamy. President Woodruff announced, in the presence of 10,000 people, that polygamous marriages were no longer admissible, and George Q. Cannon publicly denounced the federal law forbidding polygamy.

10. The Grand Army Encampment, held in this city in August, was attended by 40,000 veterans. President Harrison, with members of his cabinet, and many other distinguished persons, viewed the parade. The presence and evolutions of the naval squadron in the harbor attracted hosts of sight-seers.

11. Several new ships have been added to our Navy—among them the swift torpedo boat "Cushag," and the steel cruisers "Philadelphia" and "San Francisco." The cruiser "Newark" is, at this time of writing, undergoing her trial trip; the gunboat "Concord" failed to make the requisite horse power in her trial, and the first of the heavy armored cruisers—the "Maine"—has recently been launched. The powerful double-turreted monitor "Miantonomah" has been ordered into commission. Contracts were awarded in October for three new battle-ships and a triple-screw cruiser. A remarkable competitive test of armor plates at Annapolis demonstrated the superiority of nickel steel. Emmentite has been adopted as a high explosive in powder guns.

12. The use of the mails by the Louisiana Lottery Company in any form whatsoever, has been strictly prohibited. Also, the principal express companies voluntarily agreed to refuse further facilities to this infamous business. As a result, the sphere of operations of the Company has been greatly circumscribed.

13. The shooting of Gen. Barrand, a Gauleman refugee, on board the Pacific mail steamer "Colon" in the harbor of San Jose by Gauleman officers, and with the alleged sanction of U. S. Minister Minner, has led to the latter's recall, and has been deprecated by our government.

14. The Eleventh Census has been compiled. The official count as first given was 62,880,540, exclusive of white persons in the Indian Territory, Indians on reservations, and the people of Alaska. A subsequent enumeration of the latter classes brought the total population to about 63,000,000—a numerical gain of 13,000,000 for the decade. A new reapportionment bill has been introduced into Congress providing for 356 members of the Lower House after March 3, 1893.

15. The Indians of the Northwest yielded to a Mesianic craze, carried on "ghost dances," terrified the exposed settlers, and gathered in such large numbers at the Pine Ridge and Rosebud agencies in Dakota that all available troops were assembled and disposed in readiness for an attack. Insufficient rations is alleged to be the real cause of the disaffection. The attempt on the part of the government to arrest Sitting Bull resulted in his death. At present writing many of the Indians are returning to the agencies, and expeditions are in motion to subdue the "hostiles" who have gathered in the Bad Lands.

Disasters of Various Kinds.

These have been numerous—too numerous to catalogue—but fortunately there have been but few of great magnitude.

1. There have been floods, of which that which destroyed several of the great levees of the Mississippi River, submerging a district of 3,000 square miles, causing great loss of life and property, was a notable instance.

2. Fires have brought sorrow to homes, as in the case of Secretary Tracy, whose wife and daughter perished in their dwelling at Washington, in February. Hotels have been burned—the Grand Hotel at San Francisco, for example, which involved a loss of \$1,500,000. The Western Union building in New York city was damaged to the amount of \$1,000,000; and at Louisville, whiskey, pork and wool were consumed in a single conflagration to the value of \$2,000,000. These are but specimens of the work of that raging element with which our advanced science has not been able to cope, and from which our most thoughtful precautions have not yet provided an effective immunity.

3. There have been explosions, too. At the Dupont Powder works, near Wilmington, Del., 11 persons were killed and 20 injured by the explosion of 100 barrels of gunpowder. Sixteen hundred kegs of the same destructive agent "went off" on freight cars near Cincinnati, killing 13 persons and wounding 39 others. Fifteen persons were killed at Chicago by an explosion on board the lake steamer "Tigra" while unloading at her wharf.

4. Cyclones and tornadoes have been particularly destructive. The Minnesota visitation in the summer was an appalling one, a vast deal of property being swept away on shore, and the excursion steamer "Sea Wing" being submerged in Lake Pepin. From the wreck of the latter over 200 bodies were subsequently recovered. Two weeks later, July 26, South Lawrence in this State was struck by a cyclone which ruined nearly 100 buildings, killed 8 persons outright,

and either fatally or seriously injured 60 more. Earlier in the year (March 29) a tornado swept over the southwestern counties of Missouri, Illinois and Indiana, and Northwestern Kentucky, causing great loss of life and property. At Louisville it cut a wide swath for a distance of three miles, destroying several hundred buildings and carrying into eternity over a hundred souls. The property loss was estimated at \$2,500,000. Generous contributions were made in different parts of the country for the relief of the sufferers.

5. Mining disasters have also been frequent. Twenty-two unfortunate were buried alive at Ashley, Pa., by a cave-in, in May. In June, 31 were entombed by a fire-damp explosion in the Hill Farm mine of the Dunbar Furnace Company at Pechin, Pa. The catalogue is a long and dismal one, but these must suffice for our record.

6. Of railroad disasters the most notable in the early part of the year was that at Oakland, Cal., when a passenger train dashed through an open drawbridge, resulting in the death of thirty persons. The Quincy disaster in August is yet painfully fresh in the minds of many persons. Sixteen persons were killed outright, several fatally injured, and forty more or less seriously hurt. The cause of the accident was a track-jack left on the rails by workmen engaged in repairing the track. In September, by a collision of a passenger train with debris from a freight wreck on the Reading road, at Shoemakersville, Pa., the train was overturned into the Schuylkill River, by which twenty-one persons were killed, and many more injured.

7. Of epidemics we have fortunately but one to chronicle—the grippe—and that was fatal enough, especially among the aged, to make it memorable. In this city alone between 400 and 500 deaths were attributed to it, and its mortality elsewhere was scarcely less marked than here.

Congressional.

The first session of the Fifty-first Congress did not adjourn until Oct. 1—the longest continuous sitting, with one exception, in the history of the government. In the House the first incident of interest, which indeed made possible subsequent legislation, was the revision of the rules, by which filibustering was effectively checked, and quorums were no longer made dependent upon the caprice of members who were present but declined to vote.

Among special bills, outside the routine, which were enacted during the first session were,—

1. The Tariff bill.
2. The Silver bill.
3. The Lottery bill.

4. The "Original Package" amendment to the Interstate Commerce Act.

5. The Disability Pension bill.

6. The Anti-Trust bill.

7. The House passed the Federal Elections bill, which is, at this date (Dec. 15), under discussion in the Senate. It has also passed the International Copyright bill. Among pending bills of great public importance are the Torrey National Bankruptcy bill and the Subsidy and Immigration measures.

Political.

1. A new Extradition Treaty between this country and Great Britain has been adopted and put in force. By this convention the right of asylum is denied to nearly every class of offenders except political. Canada is included in its provisions.

2. The Behring Sea question has been under discussion, but no agreement has yet been reached.

3. In the fall elections the Republicans suffered a disastrous defeat. The next Congress will have, in the House, a Democratic representation of at least 234. Only 89 Republicans are counted in. The Farmers' Alliance will have 8 members.

4. The Farmers' Alliance has grown to be a formidable body. It claims to control, besides its own representation, about 40 members in the next House. Its platform includes the overthrow of the national banking system, free silver coinage, prohibition of alien ownership of lands, governmental issue of paper money on farm mortgages and crops, government warehouses for corn and cotton. Heretofore the Alliance has worked through other parties; it has just decided to inaugurate a third party based upon its system of paternalism. The Convention will meet in Cincinnati, Feb. 23, 1891.

Business, Crops, Railroads, etc.

The volume of trade, both foreign and domestic, has been large and steady during the year. And yet seldom have we had a period of such acute and prolonged financial stringency. Many serious commercial failures have occurred, resulting from the curtailment of credits with which nine-tenths of business payments are made. Money has been let at almost fabulous rates. The failure of the Baring Bros., the heavy purchases of imported goods abroad in anticipation of a change of duties, the unrealized expectation of higher prices, with other causes, have caused a want of confidence which has looked up capital and seriously obstructed enterprise. Again and again has the Treasury come to the relief. During the past five months nearly eighty millions have been added to the currency, and yet it seems to have had no appreciable effect. At present writing gold is coming from abroad, Congress is discussing methods of further expansion, and money is growing easier.

The prices of all the staple farm products, hay, excepted, rule much higher this year than last, owing to partial failure of crops. Wheat, corn, barley, oats, buckwheat, potatoes, have all advanced. On the other hand, the South is rejecting over one of the largest crops of cotton ever harvested. Mills are sitting idle in many sections all through the Southland for the manufacture of textile fabrics.

It has been a critical year for Western railroads. Mismanagement brought many of them almost to the verge of ruin. Reckless rate-cutting threatened bankruptcy. Various agreements were entered into for the purpose of improving the situation, but they fell through. The market value of stocks naturally declined. Consolidation became the natural and most hopeful resort. The Atchison corporation early in the year secured the exclusive control of the St. Louis & San Francisco road, which enlarged its system to 8,966 miles, and, later on, purchased the Colorado Midland, which gave it a second transcontinental line. But the most stupendous combination of the year was that accomplished by the Gould clique. The Missouri Pacific, Texas Pacific and Washburn systems, aggregating 12,387 miles, were already in their hands. To these they added the control of the Union Pacific (8,047 miles), the Richmond Terminal (about 7,500), and an arrangement with the Northern Pacific (4,400 miles), the Rock Island (4,500), the Atchison (9,000 miles), and the Southern Pacific (7,400). At the instigation of Mr. Gould the Pacific of the roads west of Chicago have taken steps to form an association, to continue for five years, to regulate business on a stable, equitable and economical basis.

Of embroilments there has been no lack, but we have no space to catalogue even the principal casualties.

Social and Economic.

1. Various Reforms.—The advocates of constitutional prohibition have not lost heart, though the Nebraska defeat was a sore one. The "original package" decision early in the year was rectified by a special enactment of Congress amending the Interstate law. The Australian ballot has been adopted by several States (notably by New York). Woman suffrage has gained sympathy, if not extension. Its adoption by the new State of Wyoming was the occasion of great rejoicing on the part of the people. The civil service reform has not lost ground, though its supporters complain that it has not been extended to all grades of the service to which it is applicable—a failure on the part of the administration to keep its pledge. In the matter of divorce most especially the commission appointed by Gov. Hill of New York last sum-

mer to secure uniformity of legislation on this important subject. They will invite the governors of all the States to appoint similar commissions with whom concerted action may be taken.

2. Philanthropic Gifts or Bequests.—We can mention but a sample or two; the list is a long and noble one. Mr. J. D. Rockefeller added \$1,000,000 to his previous gift of \$500,000 for the endowment of the Chicago Baptist University. Mr. H. W. Sage added \$200,000 to previous gifts to Cornell. A bequest of T. C. Sloane enriched Yale University to the amount of \$375,000. Hartford Theological Seminary received over 100,000 from Newton Case. And Daniel B. Fayerweather, of New York, has bequeathed \$2,100,000 to different colleges and \$95,000 to hospitals.

3. Strikes.—Some idea of the number and results of these may be gained from a report read before the Federation of Labor at its recent annual meeting: "There were 1,163 strikes authorized by the national organizations. Of these 989 were successful, 76 were lost, and 98 were compromised." The strike on the New York Central road, and those of the carpenters in the various cities beginning May 1, were, perhaps, the most notable and most obstinate of labor revolts during the year. It should be said to the credit of the Federation of Labor that it positively refused to admit Socialistic delegates.

Religious.

The year has been marked by no sweeping revival, and yet the work of grace has not faltered, growth has been steady, and religious activity in various lines was never more intense and fruitful.

The serious questions which confronted the American Board at its meeting at Minneapolis were firmly grappled with and settled. The Prudential Committee, instead of the secretaries, will scrutinize the creed of missionary candidates, and this openly, not secretly. The committee on Organization decided that no changes in method were desirable.

Successful church congresses were held by the Episcopalians (in Philadelphia), the Baptists (in New Haven), and the Salvationists (in New York city), at which papers of importance were read and resolutions adopted.

The Presbyterian General Assembly adopted resolutions providing for a committee of fifteen ministers and ten laymen to formulate desirable modifications of the Westminster Confession, and report the same to the Assembly next year. The past religious equality of Negro church members is recognized by our Presbyterian brethren, and the subject of deacons is at present under discussion.

The Census bureau has published only in part its statistics of the 140 religious bodies in this country. From it we learn that the Salvation Army has 329 organizations, 40 church edifices, 287 halls, and a membership of 8,862.

Seven young clergymen of the Reformed Presbyterian Church are on trial for meddling in politics by voting. Neither pastor nor layman is permitted to exercise the right of suffrage in this body because neither God nor Christ is mentioned in the Constitution of the United States.

The usual conventions of various societies have been held, but the most unique and one of the most significant was that in which Jews and Christians participated, at Chicago, in November, the topic being, "The Past, Present and Future of Israel."

Christian Socialism has become organized—in this city, at least, where Rev. W. D. P. Bliss conducts "The Mission of the Carpenter."

In the Methodist Episcopal Church the most conspicuous event has been the dedication of the Book Concern building in New York city (Feb. 11-13); the payment, Feb. 28, of the first instalment of \$20,000 by Bishop Hurst on the \$100,000 for the 90-acre lot at Washington, on which the proposed Methodist University is to stand; the establishment of the Epworth Herald, the organ of the young people's societies; the celebration of the centennial of the first Methodist sermon preached in Boston by Jesse Lee (July 11); the centennial of New England Methodism, held in this city in October, which concluded with a banquet in Faneuil Hall; the fixing of the location of the next General Conference (1892) at Omaha, provided certain conditions are complied with; the meeting of the General Missionary Committee in this city in November, and the appropriation of \$1,200,000 for the work of the coming year; and the voting of individual churches throughout the entire church on the questions of the eligibility of women as members of General Conference, and the equalization of the lay and clerical membership in that body.

Mexico, Central America, Cuba.

Mexico has had a prosperous year. Plenty of British gold has flowed in, exports have increased, a new line of steamboats to Asiatic ports has been chartered, and internal improvements have progressed rapidly.

A revolution occurred in San Salvador in June, and President Menendez was slain. Gen. Ezeta seized the government. Guatemala resented the violent death of Menendez, and a war ensued which ended in Ezeta's retention of power.

Cuba has shown an eagerness for commercial reciprocity with this country since the McKinley bill was passed.

South America.

The new republic of Brazil received early recognition from this country and subsequently from nearly all the great powers. The provisional government carried out its system of reforms, formulated a constitution, and arranged for a constituent assembly which has legalized its preceding acts and is now voting upon its new charter of government. A special squadron from Brazil has recently visited this country, bringing a medal from the younger republic as a mark of gratitude for the prompt recognition which she received from the United States.

The Argentine Republic has suffered the natural result of inflation, speculation and over-trading, in a depreciated currency, a protracted financial crisis, an insurrection in which a thousand lives were lost, and a discovery of frauds on the part of the government which were estimated at from forty to fifty million dollars. President Celman was forced to resign, and Vice-president Pellegrini succeeded him. A new cabinet has been formed. The task of the rehabilitation of the national finances, which will be undertaken principally by the Rothschilds in London, is at present going on.

The presidential campaign in Peru resulted in some bloody collisions between the factions and a massacre by the Indians. The national finances are practically in the hands of a receiver, the Grace syndicate agreeing to pay the country's indebtedness of \$260,000,000, and receive in return the entire railway system, and the guano and nitrate deposits. Relations between Peru and Chili are pacific.

Great Britain and Colonies.

Queen Victoria reached her 71st birthday, May 24. The Anglo-Portuguese troubles are not yet settled. Great credit is due to Lord Salisbury for his success in arranging boundary lines in Africa defining the spheres of Germany, France and Italy, as well as England.

English capital, as usual, has been flowing into this country, Mexico, and South America, in vast sums. The recent collapse of the great house of Baring Bros. in London, owing to reckless investments in Argentine and other securities and the shrinkage of the same, created almost unparalleled excitement in all parts of the financial world. The crisis was tideed over by advances made by the Bank of England and other parties. A guarantee fund of \$55,000,000 was raised.

Labor troubles, both in England and Australia, have been serious and obstinate. The great coal

strike which involved over 400,000 English miners, the railway strike in Wales, and that of the dockmen at Southampton, were the most notable. In September the long-projected Shipping Union, representing a capital of £160,000,000, was formed, to resist the tyranny of trades unions and protect employees from terrorism. The Australasian strike lasted for several months, but was unsuccessful. The demand of its leaders was that no non-union men should be employed, and that all employers disregarding the regulation should be boycotted. Almost a complete deadlock in many forms of business resulted. The organization of employers finally succeeded in breaking this oppressive strike.

The fishery troubles in Newfoundland arising from the French claims under the Treaty of Utrecht have been acute, and are not yet settled. The Premier of Newfoundland sees but four courses to pursue in the settlement of present troubles—the purchase of French rights on the west coast, war, arbitration, or the annexation of the colony to the United States.

In politics, the Tory party survives in power, though at almost any time during the year, until the recent extraordinary behavior of Mr. Parnell, the Liberals might have come in, on a division in Parliament, and Home Rule for Ireland might have been assured. The latter was thought to be near at hand, when the failure of the Irish leader to appear in a suit for divorce in which he was co-respondent, with the damaging testimony that was brought against him on that occasion, led to his repudiation by Mr. Gladstone and the revolt of a majority of his party from his leadership. Mr. Justin McCarthy has been chosen to succeed Mr. Parnell, but the latter refuses to be deposed. The scene of conflict has been transferred to Ireland, where certain elections are pending, and where members of the disrupted party rarely meet without acts of violence. Mountaineering in Parliament Mr. Balfour is pressing his Land Purchase scheme. The distress in Ireland from the failure of the potato crop has led to an appropriation of £5,000 to furnish supplies as a loan.

General Booth's wonderful scheme for the relief of the ignorance, poverty and vice of "the submerged tenth of the population," as developed in his book, "In Darkest England," has been received with many substantial marks of approval. The £1,000,000 for which he asks is being rapidly raised.

Germany, Austria, and Italy.

The triple alliance of Germany, Austria and Italy has been extended until 1897.

In Germany the notable events have been the rejection of the expulsion clause of the Socialist bill by the Reichstag; the return of the exiles to their homes; the congress held by them at Halle, and their repudiation of anarchism and violence; the retirement of Prince Bismarck from the cares of State, and the appointment of Gen. Caprivi to succeed him; Emperor William's plans for the workingmen; the International Labor Conference held, under his auspices, at Berlin; the successful strikes of carpenters, shoemakers, masons, etc., for reduced hours of labor; and the congratulatory donations showered upon Von Moltke on the occasion of his 90th birthday.

In Italy Premier Crispien has ruled with a firm hand, and the verdict of the people at the recent elections was so overwhelmingly in his favor, that he may confidently rely on a chamber of deputies ready to do his bidding. The most serious question is that of the national finances. The debt is \$2,500,000,000, on which the interest alone is \$113,265,000 the present year.

France, Switzerland, Spain, Portugal.

An episode of French history for the year would contain but a few particulars. A ministerial crisis occurred in March, M. Tirard retiring, and M. de Freycinet being called for the fourth time to the presidency of the cabinet. The disclosures in the *Figaro* of the inside history of the Boulanger movement showed that the Royalists had been intriguing with the General, greatly to their discredit. The Duke of Orleans violated the decree of exile by appearing in Paris with the avowed purpose of entering the army. He was condemned to two years' imprisonment, but was pardoned after a few months by President Carnot and sent across the frontier. France has carried on some severe fighting in Dahomey, and has gained some new territorial prizes in the Western Soudan.

Switzerland has a new president—Dr. Wettl. In the canton of Ticino there have been frequent outbreaks over a proposed revision of the constitution, which has required federal interference.

In Spain the Liberal ministry went out in July, and a Conservative ministry came in. The year has been prosperous, with the exception of the cholera visitation.

The ferment in Portugal over contested African claims with England has continued through the year and led to several outbreaks and a change of ministry.

Russia and Smaller States.

The fogging to death in Siberia of Mme. Nadyda Shidlova and the suicide of several female prisoners in fear of a similar fate, aroused great indignation in the early part of the year—a feeling which has been kept alive by the brutal treatment of the Jews. The latter are emigrating in great numbers. Student rebellions in the spring were frequent, and 700 were arrested. The Tsar has escaped thus far the deadly plots of the nihilists.

With the death of William III., king of the Netherlands, the house of Orange became extinct in its male representatives. Queen Regent Emma has proclaimed Princess Wilhelmina Queen, but will hold the regency during the latter's minority.

In Belgium there has been an agitation for universal suffrage, and the government has brought in a bill providing for the extension of the franchise. A loan of \$5,000,000 has been granted to the Congo State, which ten years hence will become a dependency of Belgium.

Bulgaria was endangered by Russian intrigue in the early part of the year, but the prompt shooting of arch-traitor Panitzha had a salutary effect.

In Turkey the atrocious treatment of the Armenians has awakened the sympathy and resentment of outside peoples. One of the tyrants, Moussa Bey, has been banished. The down-trodden people are ripe for revolt.

Asia.

Korea has been agitated by conspiracies against the king whose ideas are too progressive to suit the taste of his subjects.

China has been tranquil. The Emperor will receive foreign ambassadors once a year henceforth. The opium culture has been legalized. The government, finding that it could not keep the drug out, has adopted it with a view to adding to its revenues. Money is to be coined. The Canton currency is made a legal tender. At the great Shanghai Conference, 432 missionaries attended, and the proceedings were of great interest and profit.

Japan inaugurated representative government on the first of July, when elections for the first parliament were held. A reactionary movement against what is known as "the party of progress" occurred during the spring, manifesting itself in the assassination of two statesmen, the murder of a missionary, and various assaults less fatal. The students in Tokyo were especially turbulent. A partial failure of the rice crop caused great suffering. About 30,000 persons died of cholera.

Africa.

The boundary lines between the English and German possessions in East Africa have been amicably arranged. Portugal refuses to accept the English claims in the Zambezi district, and a *modus vivendi* has been agreed upon until pending questions are settled. There are four English companies at work in Africa—the Central, the South, the Royal Niger,

and the Imperial East. An Italian East Africa Company has been formed. France has the largest territorial estate in Africa, but a large part of this is in the Western Sahara.

Disasters Abroad and at Sea.

The Turkish man-of-war "Ertrugroul" foundered at sea with 500 men on board, among them the famous Osman Pasha.

The British torpedo cruiser "Serpent" went down off the coast of Spain, carrying with her 172 of her crew.

The Spanish steamer "Viscaya" and the schooner "Cornelius Hargrave" collided off Barnegat, and 69 lives were lost.

Thirty persons were drowned by the collapse of a bridge over the Moldau at Prague.

Twelve thousand houses were burned at Salonica, Turkey.

One hundred and twenty miners were killed by an explosion of fire damp at St. Etienne, France, and 160 at Glamorganshire, Wales.

The Longue Pointe (Quebec) Insane Asylum was burned, more than fifty lives being lost. Cholera has been very fatal in Mesopotamia, Arabia, Japan and Spain.

Twenty million dollars was the estimate of the damage by floods in Central Europe; the Yellow River in China overflowed its banks, drowning thousands of persons and causing a widespread famine.

Great Enterprises and Discoveries.

The cog road to the summit of Pike's Peak, nine miles long, has been completed.

The railway bridge across the Forth, near Edinburgh, 8,296 feet long, was opened to the public, March 4.

The railway tunnel, 28,000 feet long, running under the St. Clair River, between Sarnia, Ont., and Port Huron, Mich., has been constructed.

Messrs. Alvan Clark & Sons have received the glass for the 40-inch telescope for the University of Southern California.

The Prince of Wales opened the first electric railway in England, running from the city under the Thames to South London.

New York's new Croton aqueduct has been completed, with a flowing capacity daily of 318,000,000 gallons.

Satisfactory progress has been made upon the Nicaragua Canal, the Manchester Ship Canal, the Transatlantic railway in South America, and the Chicoutimi Ship Railway at the head of the Bay of Fundy.

The largest glacier in the world has been discovered in Alaska, and Mount St. Elias has been found to be only 13,500 feet high.

The first message over the Bermuda cable was received in New York.

Among enterprises which have been decided upon, and upon which work will be speedily inaugurated, are: The new single-span suspension bridge across the Hudson from New York to New Jersey; the tunnel under East River from Forty-second Street to Hunter's Point; the Niagara tunnel, to extend from the water level below the Falls to a point about one mile above the cataract; the double pneumatic tube system between New York and Philadelphia for the transmission of packages; expeditions both to the Arctic and Antarctic regions; Lieut. Byrd's scheme for exploring the east coast of Greenland; the Chicago air ship experiment; and the great Transiberian railroad.

Surveys have been ordered for a ship canal from Berlin to the Baltic. A railroad from this country across Behring Strait into Siberia is contemplated. A ship canal around Niagara Falls, and also a ship railway to connect the Great Lakes with the St. Lawrence River, are being discussed. The French ministry of public works proposes to construct a canal to Paris. A railroad from Port Said in Egypt to Damascus, passing through Jerusalem, is projected. A commission is now in session in Washington to consider the feasibility of the proposed intercontinental railroad.

In Africa, the construction of the Congo railroad is proceeding rapidly; funds have been secured to build a railroad from Pango, East Africa, to Mount Kilima Njaro; work has begun on the Mombasa and Nyansa railroad; the French scheme of laying rails across Sahara from Algeria to Lake Tchad has been officially approved; the railway from Delagoa Bay to the frontier of the Transvaal Republic has been completed and opened to traffic.

Processes for reducing aluminum have been perfected, so that this valuable metal can be sold for less than \$1 per pound.

Dr. Koch, of Berlin, has followed up his discovery of the tubercle bacillus by the invention of a lymph which he claims to be an effective germicide, and which is being extensively tested in Germany, England, and in this country—generally with satisfactory results.

Emin Pasha has conducted a German expedition into the interior of Africa, and been recalled for his disobedience of orders. Mr. Stanley has written his book, enjoyed unparalleled ovations, received honorary degrees and the freedom of various cities, been married to Miss Dorothy Tennant, successfully repelled attacks made upon him in the unsavory "Rear Column" controversy, and is now occupied with a lecture tour in this country.

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CONDENSED STATEMENT, JUNE 30, 1890

Capital subscribed	\$2,000,000
Paid in (cash)	1,000,000
Surplus and undivided profits	298,716
Assets	1,189,695

The well-known firm of accountants, Banks, Wade, Guthrie & Co., of London, Manchester and New York, 1 you audited the books of the Equitable Mortgage Company, June 30, 1890, appointed the following certificate:

"We have examined the books of the Equitable Mortgage Company, and hereby certify that the foregoing accounts and statement are in conformity therewith, and we believe that the accounts fully and fairly represent the position of the Company as at the 30th of June, 1890."

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TESTING

Zion's Herald.

WEDNESDAY, DEC. 31, 1890.

(Entered at the Post-office, Boston, Mass., as second-class matter.)

Contents.

New Year's Greetings to the Epworth League—New York Letter	417
Interpretation (poetry).—1890—A Backward Look	418
Our Book Table.	
A Monumental Work—Magazines and Periodicals. OBITUARIES. Advertisements	419
Editorial.	
Our League Greetings.—The Royal Law—Service Its Own Reward.—The Law of Revivals. PERSONALS. BRIEFLETS	420
The Conferences.	
New York Letter (continued from the first page).—MARRIAGES. DEATHS. CHURCH REGISTER. Business Notices.—Advertisements	421
Epworth League.	
WHITE AND RED. The Young People's Age—How Helen Organized a League. ABOUT MEN. Selected Articles, Bits of Fun, etc., etc.—The Winning Epworthian. LEAGUE PRAYER-MEETING TOPICS FOR JANUARY. JUNIOR LEAGUE	422
The Sunday School.	
Canada Letter, etc. FRESH FROM THE FIELD. Advertisements	423
Review of the Week.	
ZION'S HERALD CATALOGUE FOR 1891.—Advertisements.—Index of Vol. LXVIII	424

OUR LEAGUE GREETINGS.

ZION'S HERALD is not a little gratified at the "New Year's Greetings" which are grouped on its first page this week. For variety, freshness, ability and practical touch, not less than for brevity, it would be difficult in any denomination to secure a similar collection. Bishops, educators, ministers, and notable lay-women and laymen unite in one grand chorus of gratitude and hope for the "Young People's Movement" in our denomination. Of the Methodist weeklies, ZION'S HERALD first recognized the significance of this movement, and sought to give it regular and hearty nurture and support. Grateful for the generous measure of appreciation already received, we shall sedulously plan larger and better things for the "Epworthians" in the future.

THE ROYAL LAW.

It is the Apostle James who takes Christ's great commandment, to love one's neighbor as one's self, and sets it forever before the Christian world as "the royal law." And is it not worthy of such characterization? Is it not truly a royal law? Think of the royal qualities of character which it involves—the nobility of soul, the breadth of interest and love, the graciousness, the willing acceptance of the representative nature of the individual, who merges self in the good of the many. It takes a regal soul to be thoroughly unselfish.

The first law which the young Christian should write upon the tables of his heart is this royal law of universal love. It is fundamental to Christian usefulness. For others without love for others, is like trying to start up a roomful of machinery with no fire under the engine-boiler. Love is the great motive of service. There is no good which you cannot do for others, if you only love them deeply enough.

Put the royal law of love into your efforts to make the world better. Show every man, woman or child whom you are trying to help, that you come to them, not in any perfunctory or official way, but because your heart is really full of the divine fire of Christian love. Love means humility; be humble. Love means self-abnegation; be unselfish. Love means sympathy; be tender-hearted. If you have the true, out-reaching spirit of Christian love to all, your work cannot fail to be successful and blessed of God.

SERVICE ITS OWN REWARD.

It is a low estimate of service which makes its highest value consist in visible results. A far higher, truer, finer satisfaction comes from the joy of service to its own sake. Who has not felt—to some degree at least—the rare and indescribable happiness which follows upon the simple effort to do good? A generous service does some needy brother; a faithful endeavor to discharge some worthy trust—anything that is good and helpful, anything that seems likely to make the world, or any soul in the world, better—how the joy of it warms the doer's heart! Does he think of tangible, immediate rewards? Does he estimate the value of his service by what it brings him in dollars and cents, or in the world's approbation, or in the opportunity which it gives him of future selfish advantage? No—not if he be a true man; certainly not, if he be a true Christian. The joy of the service is not only sufficient reward, but all-sufficient. It is the greatest reward which he could have. Other things seem paltry beside it.

And of all the joy that can come from service well and earnestly done, none is so sweet as the joy of Christian service. What a constant spiritual exhilaration arises from the multiplied activities of our young people in the churches! The joy of youth is so intensified in them, so refined, so elevated, by being turned into the channels of Christian service. Surely, the work of our Epworth League, even if there were no visible results, would be amply repaid by the joy of the service. It is a grand thing to be co-laborers with God. There is no joy like the joy of doing good "in His Name."

SOCIETY AS CHRISTIAN SOCIALISM VIEWS IT.

To secure an unprejudiced reading of this editorial, we need to discriminate in the use of terms. Socialism, etymologically considered, has no terrors for any one. The word, however, has been applied to so many movements of brotherhoods, to tendencies within the Church and the State proposing community of life, nationalization of property, confiscation of land, and violence as a means of reconstruction, that it is a prejudiced term, and many can see no proper relations between Christianity in any of its forms of organization or modes of action, and Socialism in any of its forms or modes. A Boston Episcopalian clergyman says that, very recently, when a prominent advocate of Christian Socialism was discussing the subject with an intelligent business man of Boston, he was somewhat taken aback with the rather contemptuous question: "Christian Socialism? And what concord hath Christ with Belial?"

We here use the term in a purely popular sense. Christian Socialism deals with people, with the masses, with society at large, rather than with the individual. The clergy and the churches can hardly have much sympathy or affiliation with the exclusive devotees of fashion or the selfish rich. Christian men and institutions cannot ostracize any; but they recoil from the hardness of heart and the extravagance and waste which divide cities into "sets," "ends," "quarters," and "hundreds." The majority of the population in any land are not the relatively poor, but the self-supporting, whose income will not average more than \$1 per day for the six working days. The majority of our American people are what we call the middle classes. Christian Socialism, therefore, by the law of numbers and proportions, deals with the many, and is to deal with them more and more in an organic way.

Moreover, this will not be a new departure, but a new return to apostolic and primitive ways. Cyprian among the early Fathers aided the first organizations that dealt with the health of a great heathen city. The social conditions of his time are reflected in the sermons of Chrysostom. Gregory's Land Laws illustrated the principles of administration of territorial property.

The theme and range of the pulpit as related to the individual are found in such perennial topics, on the human side, as sin, repentance, faith, conversion, a good hope of eternal life, the penalty of unbelief and disobedience; and on the divine side they are found in God, in Christ, in the Holy Spirit, in the doctrine of angels, and the glories of redemption. But Jesus Christ and Him crucified, or Jesus and the resurrection, are not the exclusive themes of the pulpit. An answer to the Lord's Prayer is contemplated by all Christian ministries, services and organizations: "Thy will be done, as in heaven, so on earth." The clergy and the churches must concern themselves with the problems of poverty; intemperance; pride of municipal patriotism; divorce; prison management and reform; abolition of the existing lodging and tenement houses; the low-wage system, which induces disease and vice; the unemployed who are able and willing to work; the equalizing of demand and supply in the number of our public schools; the administration of charity on a scientific, preventive, and curative basis; the legal support and defense of the innocent and the wronged; the promotion of the thrift and insurance of the poor. Disturbing as labor strikes have been, there is reason for believing that unorganized, untrained laborers, the prey of the middlemen, have been absolutely helpless.

Attention has recently been directed to society in New York as the fop found it. Let us glance at society in the same city, as a conspicuous and typical illustration of society as the policeman, the reporter, the city missionary, the reformer, and the philanthropist find it.

New York is the youngest and vilest of the world's greatest cities. Three-quarters of its population live in tenements, inclusive of flats and apartments, net in homes. More than 1,200,000 people live in 37,000 of its tenement houses. Forty thousand physical and moral wrecks are sent to its asylums and work-houses every year. Within eight years it has dealt with 500,000 beggars. It knows 10,000 tramps, and about an equal number of saloons. Within two or three years 400 of its young men were arrested for the first time for crimes plotted in its two or three hundred cheap lodging-houses. Mr. Rile, the young Danish police court reporter for a New York daily, says: "I have stood in such a lodging-room more than once, and listening to the snoring of the sleepers like the regular strokes of an engine, and the slow creaking of the beams under their restless weight, imagined myself on shipboard and experienced the very real nausea of sea-sickness. The one thing that did not favor the deception was the air; its character could not be mistaken." Last year such lodging-houses accommodated on an average 14,000 homeless men per night. Such conditions, so widely prevalent, breed all the misfortunes, vices and crimes, and the capital criminals. Boss Tweed was born and reared to youth in a Fourth Ward tenement.

A remedy measurably equal to the disease is needed. Hence new classes of themes are finding their way into the pulpit, new methods are in process of adoption by the churches. New intensity of spirit and greater constancy of effort are becoming characteristic of Christians and churches. The period is one of transition and readjustment. The danger to which the clergy are exposed is the old one of being urged to preach an abstract, not an applied,

Gospel; to advocate doctrine, and ignore current and wide-spread evils; to declare the truth, but to evade its meaning for the church member and society. When Channing, in Faneuil Hall, Boston, in 1837, antagonized proslavery sentiment, one of his parishioners who was present (Attorney General Austin) asserted that a clergyman "mingling in the debates of a popular assembly, was marvellously out of place." Another form of the same sentiment is that certain sociological themes such as we have named are marvellously out of place. The real fact is, that the test of concrete Christianity is two-fold: first, its effect upon the individual; secondly, upon society. The latter is the greater of the two, and if the earthly kingdom of God is realized, true to the meaning of the Lord's Prayer, the Sermon on the Mount, the Golden Rule, and the parable of the Good Samaritan, conversions will undoubtedly occur in large numbers, and a new evidence will be given that the lives of the soul-winners and of the reformed and redeemed are worth living.

THE LAW OF REVIVALS.

In all phenomena, whether of matter or mind, there is an observed order, a natural and invariable sequence, a chain of cause and effect—in a word, the domination of law. There are physical forces, moral forces, social, intellectual and spiritual forces, too large extent within our reach and available for our use; and these forces, whether taken separately or in combination, always work towards certain definite results. To every object of legitimate desire there is a way, but if we would reach that object, we must observe the conditions of success, and discipline our energies and resources to keep to the road which conduces to its attainment. If we aspire as individuals or as churches to do God's work, we must learn to do it in God's way, "thinking," as Kepler said, "God's thoughts after Him," and taking the hint from heaven which is to solve the great problem that daily confronts us. Nor should we attempt the work of saving human souls from sin and death and penalty unless we are willing patiently and prayerfully to learn and to observe the laws and conditions of the divine operation.

Now the question arises: Can we speak of the genesis, growth and development of religious conviction, faith and experience, as of things subject to their appropriate laws and as dependent on antecedent causes? Or are they the direct result of the will of the eternal Spirit arbitrarily and inscrutably exercised in their bestowment? To what extent is the will of man free? and how far is it possible for it in the exercise of its freedom to limit the operations of God's Holy Spirit, hinder the fulfillment of God's promise to His people, and defeat the object and purpose of redemption? When we speak of the freedom of human volition, we do not mean freedom from the influence of motives, which are often so secret, silent and subtle in their operation that the soul is unconscious of their control—motives which nevertheless exert a most powerful influence on the mind in some of the greatest crises of life and experience.

Now that which moves the mind in any particular direction may be said to exert a force upon it, and the aggregate of such forces may in a general sense be called the laws which determine human action, opinion and belief, in religion as in other things. It must be borne in mind that pre-established relations are necessary to the effect of every force whatever, in the material or in the moral world. Special forces operate upon special forms of matter, and except on these they exert no action whatever. Light has no particular effect on a stone, but it exerts a marvelous influence on the growth, color and fragrance of a flower. No force can operate except where there are pre-established relations between its energies and the things upon which its energies are to work. Take the eye and ear, for example. The eye is adapted to receive the rays of light, but not to detect vibrations of sound; the ear is adjusted to vibrations of sound, but has no function whatever in regard to light.

Then, too, we know that in the physical world we are surrounded by movements which never make themselves sensible to us. There are luminous pulsations, for example, which excite in our eyes no sense of light, and sound vibrations which excite in our ears no sense of sound, and all this for want of adjusted organs. There are sounds far too loud for us—such as the distant thunder of solar eruptions, or the rapid rush of the planet Jupiter through space. And there are sounds too fine and feeble for our coarse sense, such as the sound of the blood circulating in our veins, or the sap forcing its way up the trunk and along the branches of a tree. The fact is, the mind of man is an instrument, as modern science shows, attuned only to a certain range of knowledge, but within that range it is capable of finer and finer adjustments to the manifold and varied harmonies of truth. These harmonies cannot be heard where there is no organ to catch the sound. Nor could any sense-organ—whether eye, or ear, or sense of smell—translate its various impressions into thought and idea, had not the mind its own pre-adjusted relation to the facts and verities of the world. And what is true of the hidden mysteries of nature, is also true of the sublimer mysteries of faith and religious experience.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Spiritual truths and forces are detected and discerned by their own specially adapted organs. Now the Gospel, which, when plain-

ly and faithfully presented, awakes an all-powerful motive in the soul, is divinely adjusted to human need. God has made saving truth for the soul and the soul for saving truth, so that the latter is infallibly "the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek." There is just that pre-established relation between truth and the soul here which is necessary to give effect to force in the natural world.

There is a side of our complex nature which is open to the influences of earth and time, and there is a larger and nobler side which is exposed to the mightier influences of God and eternity. On both sides the motives which away and mold us operate according to fixed laws. The will of the lower creature is within its own narrow sphere of action as free as our own. It would be difficult to prove that a man is more at liberty to go to the right or the left than an eagle in the air, or a lion in the forest, or a fish in the sea. The difference—and it is a very important one—lies in the fact that the will of the eagle, the lion, or the fish is acted on by fewer and simpler motives. Their faculties, few in number and limited in range, are open only to the very small number of forces which are related to them, and, in the absence of higher faculties accessible to other and higher motives, these few attractions exert a determining effect upon their wills. But as for man, it is literally and scientifically true that God has "set the world in his heart," and not this world only, but the next as well. We are open to the influence of a thousand motives that exert their force upon us from earth and from heaven—from the past, the present, and the future; and these motives, especially those we have the power of bringing to bear upon ourselves, are strong enough to hold in check, or even destroy, the forces which are related to our lower faculties.

While, therefore, compulsion in religion is out of the question, the creation of powerful motives that may impel men towards God and influence them in behalf of truth and righteousness, is quite within our province, and is an essential part of the divine commission of the individual and the church. "And I," said the Lord, "if I be lifted up, will draw all men unto Me."

The law, then, underlying every genuine religious awakening imposes the necessity of a pure and genial spiritual atmosphere. All animal and vegetable life is dependent on atmosphere and environment, and it is equally true of moral and spiritual life. It is impossible to raise pine-apples and oranges in the open air in the northern tier of States; it is not warm enough. And in the intensely cold and freezing atmosphere of some churches it is impossible, without a change of temperature, to hope for a deep and far-reaching religious movement. We cannot communicate divine life to men, nor does God impose this task upon us. But we can make it possible for spiritually quickened and illumined souls to live and breathe with freedom and pleasure, and God does expect us to do this.

Equally absolute is the demand in every true revival that God's truth shall be declared so as to exalt Christ as a divine Saviour and king, show man that he is a lost being without Him, make sin hateful to God and hurtful to the soul, and personal holiness in heart and life the great secret of human happiness, now and forever. Our object, in a word, must be gained not by antagonizing, but by observing and honoring, the method of the law-abiding and covenant-keeping God. For whether we live spiritually or die spiritually, we live by law or we die by law. We are either under "the law of the Spirit of life in Christ Jesus," or "the law of sin and death."

PERSONALS.

Gladstone passed his 81st birthday on Monday last. Our heartiest congratulations to the "grand old man!"

Rev. M. V. B. Knox, Ph. D., of Manchester, N. H., will deliver three lectures on "Freihistoric Man," at Tilton Seminary, Jan. 15, 16 and 17.

Rev. Dr. Daniel Dorchester, superintendent of Indian Schools, and Mrs. Dorchester, are visiting their son, Prof. Dr. Dorchester, Jr., at Malden.

Dr. Kate C. Bushnell has been deputed by the World's Woman's Christian Temperance Union to make a missionary tour around the world for the promotion of social purity.

Joseph Cook calls Mrs. Mary H. Hunt, who has so successfully introduced scientific temperance teaching into our common schools, "the female Stanley of the Dark Continent of Intemperance."

Rev. Wm. Hewes, of the New Hampshire Conference, died in Lawrence, Mass., Dec. 16, in the 83d year of his age. He was buried in the family lot in Methuen. A wife and four children survive him. A suitable obituary will soon appear in our columns.

Principal A. S. Roe, of Worcester, has purchased *Light*, a home journal in that city, to which he has contributed largely since its inception. Professor Roe uses a facile and vigorous pen, as our readers can gratefully attest. We wish him generous success in his new venture.

Old Dr. Witherspoon, of Princeton, used to say to incoming classes of students: "Get them, if you have not learning, this university is the fountain; if you lack piety, you know where it may be obtained; but if you are wanting in common-sense, may heaven have mercy on you."

Rev. J. W. Adams, writing from Cairo, Egypt, under date of Dec. 3, says:—"I wish that I could see you a moment and tell you how much I have enjoyed this trip abroad. We have added the Upper Nile to our tour, and have just finished it. If I take in the British Isles on my return, as I expect to, I may not reach home till February."

We regret to announce that Bishop Foster was taken seriously ill some ten days ago, in going to New York to arrange for his tour abroad. He is able to return home, and is improving in health, but is still so sick that he must abandon his episcopal visit to China, Japan and Korea. It is understood that Bishop Mallieus will attend the Conference in question.

W. T. Shepard, of Lasell Seminary, kindly sends the following:—"We are just in receipt of a cablegram, from our good friends, the Lasell Round-the-World Party, saying, 'Safe arrival at Rangoon in good health and time.'"

We have another letter from Principal Braden for our columns, which will soon appear.

It was from his father's conversation at the fireside that the late Heinrich Schliemann derived his bent toward archaeological research. The discoveries of Pompeii and Herculaneum were frequent topics of talk in the Lutheran clergyman's home in Mecklenburg, and the father enjoyed reciting verses from Homer, and the young boy, by listening, was awakening thereby an enthusiasm in the Greek and Trojan heroes. Years of disappointment, however, and drudgery in ungenial labor preceded his great career, and he was nearly fifty before he began his famous excavations in the Troad, which were succeeded subsequently by still more famous digging and results at Mycenae. One of his most wonderful discoveries is the genuineness of Homer himself and the substantial truthfulness of his great poems.

At the "New England Dinner" in New York, Hon. Chauncey M. Depew thus characterized the Yankees:—"The Yankee returns once a year on Thanksgiving Day to the Green Mountains of the Berkshire range, and then goes back to his distant activities with an impaired digestion, a torpid liver, and serene satisfaction with the accident which made him a citizen and a power in a distant community."

Mr. Justin McCarthy is a man of great political experience, a good parliamentarian, and a sincerely patriotic Irishman, who would prove himself fully equal to the position of leadership of the national movement in the interest of Home Rule; for while in private life he is the kindest and gentlest and most cultured of men, did occasion require it, he would show himself a man of resolute and inflexible will.

In West Thompson, Conn., Dec. 18, Mrs. Fannie Brown, wife of the late Rev. Daniel Brown, passed away very peacefully after an illness of about two months. Mrs. Brown survived her husband but five weeks. She was a devoted Christian, and bore her sufferings without a murmur. Funeral services were held at the M. E. Church, Sunday, Dec. 21. She was laid to rest beside her husband in the West Thompson cemetery.

Rev. J. O. Knowles, D. D., of Worcester, himself an enthusiastic Epworthian, has written a lecture-story of unusual interest. The title is, "Twice Done: The Story of Lakeside League." Our League could hardly do better for inspiring their own members and setting lingering doubts in the minds of any as to the real efficacy of the movement, than to secure the services of Dr. Knowles. Those who have heard this lecture, speak of it in the highest terms.

It is over twenty-two years since Stanley first went to Africa with the Abyssinian expedition, and twenty years since he left Zanzibar in search of Dr. Livingstone, and his various expeditions since then have given him all the experience as a discoverer that he desires. He now seeks a life less harassing, and would like to enjoy domesticity as a married man. Mr. Stanley's present American tour, in which his wife accompanies him, will consume the time until next May.

Mr. John B. Trevor, who died last week, was a staunch Baptist, and during his lifetime was a liberal giver to Baptist colleges, theological schools, churches, and missionary enterprises. The New York Sun is responsible for the declaration that Mr. Trevor has left more money than the combined wealth of the Baptists fifty years ago. That journal also says that Mr. John D. Rockefeller's fortune probably amounts to as much as the aggregate wealth of the whole membership in the Union at that period.

Speaking of Senator-elect Dubois, of Iowa, the *Harvard Post* says: "Mr. Dubois career at Yale was a prominent and popular one, both in college politics and socially. Yale men, both as Senators, viz.: Evans, Dawes, Gibson, Wolcott, Higgins and Dubois, and Messrs. Platt and Hawley are sons of Yale by adoption. Dubois is a fluent speaker and a man of sterling character, energy and progressive ideas. He represents a thriving and growing community, and will undoubtedly make an excellent record as senator."

Mr. Theodore Weld, the famous abolitionist of the olden days, lives at Hyde Park. An old friend who recently visited him writes:—"Mr. Weld closely resembles the poet Bryant in looks, although Mr. Weld's eyes are always uplifted, while in the portraits of the poet the eyes are downcast. His snow-white hair and beard, which he wears very long, give him a patriarchal appearance, and as we passed along the streets of holy Hyde Park every man, woman and child he came in contact with seemed to be in the last of the brave abolitionists, and a distinguished lecturer, teacher and scholar."

Dr. W. R. Harper will accept the presidency of the new Baptist University, to be established at Chicago. The trustees accept the new scheme of education which Dr. Harper presented as that which is desired to develop in the institution. The plan is one for college extension. It is proposed to bring higher education within reach of the common people, and to do so it will be the purpose of the new university to operate through a system of branch schools or academies scattered through the country. As we heartily approve of such a purpose, which is really the Chautauque idea, we shall keep our readers informed as soon as the plans become experimental.

We venture to take the following interesting and suggestive paragraph from a personal letter written by Rev. S. H. Day, of Phenix, R. I.:—"I am gratified that you are going to give us articles from your own pen, as well as from others, upon sociological topics. Three things at present absorb my attention—economics, Old Testament exegesis (am at work with Prof. Harper on this), and that marvellous movement among our young people, the Epworth League. What an interesting age we are living in! Shadows? Yes. But in my study hangs that exquisite face of Guido Reni's Mater Dolorosa. It is looking from amid the shadows upward, and the face is illumined. Let us keep our faces in the same direction!"

Dr. Caroline, of the Centenary Methodist Episcopal Church, St. Louis, is reported to have recently made a violent attack on fraternal societies. He is charged with saying that "the social feature of such societies had a tendency to draw men away from their homes, and to cause neglect of those sacred duties which a man owes to his family."

Prominent men of the city resent the accusation, and say bitter things of Dr. Caroline. With this information at hand, our sympathies are decidedly with the minister, and we thank him for such faithful words. In many cases the "society," or " lodge," or worse the "club," becomes the successful rival of the home, the family, and the church.

Mr. George M. Pullman, the possessor of \$50,000,000, recently said to a correspondent, when asked how it feels to be a millionaire: "I have never thought of that. But now that you mention it, I believe that I am no better off—certainly no happier—than I

was when I didn't have a dollar to my name and had to work from daylight until dark. I wore a good suit of clothing then, and I can only wear one suit now. I relished three meals a day then, a good deal more than I do three meals a day now. I had fewer cares; I slept better, and I may add, generally, that I believe I was far happier in those days than I have been many times since I became a millionaire. And yet it is a comfortable feeling to be rich."

The many friends of Rev. C. T. Johnson, of Winthrop, will read with sympathetic interest the following note. There breathes through it, however, a beautiful spirit of Christian resignation.—J. E. A. B. "My friends would do me the honor to read a word from me through the HERALD. With the permission of my physician I began to resume a portion of my work Nov. 1. I have preached four times, and had charge of Sunday and Friday prayer meetings. Since the cold weather my strength begins to fail me, and I have other unfavorable symptoms. I have now been forbidden any care or responsibility for three months, and have been obliged to seek a supply for my pulpit again. I am sadly disappointed, but not discouraged. I am fully persuaded that infinite love and wisdom and power are elements of the Father's will, and I have already felt the sweetness of saying, 'Thy will be done.' Whatever the issue may be, dear brethren, 'It is all well.'"

So far as we are able to apprehend the situation in New Hampshire, it appears to us that a Republican will be elected by the ensuing legislature to the U. S. Senate. On this presumption we cannot conceal our personal preference for the present incumbent over any other Republican candidate that has been suggested. Senator Blair is a man of exalted morals, and of the highest ideals in political life. His reputation, private and public, has never been touched by the breath of scandal. He stands in the forefront of reform in educational, temperance and kindred causes. His Educational bill has been esteemed by many the grandest measure which has been brought to the attention of Congress for a quarter of a century, and its fate depends upon his presence and leadership. He has been the special friend and champion of the laborer, of the soldier, and of all who have turned to him for representation in the councils of the nation. Our church has experienced not a little of laudable gratification at his honorable and successful career. We anticipate, therefore, in the future, as in the present and in the past, to say, with a peculiar sense of fellowship and proprietorship, Senator Blair.

BRIEFLETS.

Boston University offers instruction in a larger number of languages than any other institution in America.

"The readiest way to kill some men," says Dr. Cheever, "is to give them a reputation. They'll spend the rest of their life in taking care of it."

Among the good beginnings of the New Year the subscription to a religious paper is urgent and practicable. "What then doest, do quickly!"

Dr. J. W. Lindsay reports the vote on the question of the admission of women to the General Conference, on North Boston District, as follows: 1,392 for, 313 against.

Rev. John W. Butler, of Mexico, writes: "I have just received returns from a vote on the woman question, and the Central District of the Mexico Conference stands 151 for, and 19 against."

The Central Christian Advocate publishes the result of the vote on the admission of women, in 28 presiding elder districts in patronizing Conferences, with a total of 29,821 for, and 7,493 against.

The Epworth Herald says in the last issue just at hand: "Think. Think earnestly. Think broadly. Think logically. Think independently. Think honestly." But does not the last injunction embrace them all?

The good people who continue to quote the words: "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17: 21), would be profited to examine the Revised Version or a recent commentary upon the New Testament.

The National Temperance Society and Publication House, 58 Beane St., New York, has just published a little pamphlet, by A. Boothby, of Willard, N. Y., entitled, "Questions with Answers on Cider." In brief and pungent catechism the real facts relative to cider are brought out.

Bishop Foster but voiced the demand for a better application of Christianity to the social needs of the hour, so often and earnestly urged in these columns, when he said: "With an army of over 12,000 preachers the church comes up in vain from all over the land for men to take hold of this generation."

We are confident that when the great mission fields of the world are Christianized, it will be done essentially through a native ministry. We therefore notice with much gratification that a number of Negroes in Jamaica are being carefully trained for mission work in Africa. We wait to hear the triumphant cry from the lips of the colored men of our land: "Africa for Africans!"

L'Evangelista, our Italian paper, of which Rev. Dr. Burt is editor, will be issued weekly instead of monthly, beginning Jan. 1, 1891. Dr. Burt says: "We shall be glad to send as many copies as may be desired to those who wish to benefit the Italians in their city or town, and this certainly would be an excellent and cheap means of evangelization among them." The price is only \$1. Dr. Burt's address is 57 Via Cavour, Rome.

The editor of the *Pilgrim Teacher* is brought to the recognition of a peculiar fact:—"No one can long be in an editorial chair without discovering that all people are not of the same mind. He will soon have proof that what greatly pleases one will displease another just as much."

It would be amusing to the novice to sit for awhile between this Ethel and Gertrude, and hear from one side the "blessings," and from the other the "curses," showered upon precisely the same editorial utterance.

We beg our friends who edit local church papers not to think we are insensible to the many kind words uttered in regard to Zion's Herald from time to time in the columns of their papers, because no response is seen in our pages. There is scarcely a mail that comes to our table. They are always carefully and gratefully scanned. Here, for instance, is the *Chester Herald*, ably edited by Rev. Benjamin F. Kingsley, which devotes a generous column to Zion's Herald in commendation to its favorable attention and patronage. For this and many similar courtesies, sincere thanks are expressed.

We are indebted to the *Northern Star* for the following:—"It is not a little singular, when a family feels constrained to practice a little more rigid economy in current expenses, that it commences the work of retrenchment, in so many instances, with the religious paper? Here is an expenditure of some five cents a week, giving in each issue nearly as much reading matter as the new volume that would be dispensed with, and this often in a family where there are many children to whom the paper represents the only pure and safe intellectual and moral stimulus. Why is it that, with so many, two dollars and fifty cents seems so large an amount when expended for a religious weekly, but so small and insignificant when devoted to some strictly selfish purpose, like luxuries in food and clothing, or other matter of personal amusement? Will those inclined to order their religious paper stopped,

dividends as they have been in the past—according to the membership in the respective Annual Conferences. At the proper time there should be a full and clear exposition of all law relating to the use of dividends from the Book Concern, and to the action of the General Conference when it ordered the disbursements of the same."

Our readers, we are confident, will gratefully appreciate the Review of the Year, on page 2, prepared with no little research and care. Our League readers are especially advised to thus take an intelligent "backward look." It will be wise for all to preserve the page for future reference.

Mr. Moody will commence a series of union meetings at East Somerville, Tuesday, Jan. 6. Afternoon meetings at Franklin St. Congregational Church at 4 p. m., and evenings at the Perkins St. Baptist Church at 7.30.

For our young people who are desirous of such reading as will not only stimulate intellectual life, but inspire to nobler and more useful purposes, we heartily recommend the excellent biography of Lord Shaftesbury, as the memorial service in Westminster Abbey at the time of the decease of this Christian philanthropist, delegates appeared from 200 philanthropic institutions and religious societies, and the Duke of Argyll, speaking in the House of Lords, voiced the prevailing judgment when he said: "The social reforms of the last century have been mainly due to the influence, character and perseverance of one man—Lord Shaftesbury."

That Epworth Herald is a marvel. The youngest, it is also the brightest and most earnest of our juveniles. Like Minerva, it leaped into the arena full-grown from the first. To equal himself and make his close strike on after twelve, the editor will find no easy task. Expectation is up; and to satisfy it he will need to draw about him a corps of contributors able to maintain its sparkle, dash, spice and freshness—in brief, articles touching the fields of religion, history, biography and certain phases of social science, as well as vivacity and spirit. To an audience many who can appreciate a good thing, if the paper can grow in strength, broadness, wealth of thought and beauty of expression, it will be a still greater success.

A modest and thoughtful subscriber thus expresses grateful appreciation for our Christmas number:—

"The Herald of to-day was my Christmas morning feast. And it lasted into the afternoon, for I never let it go till the last page was read. True values are not to be estimated in material ways, but I should be glad that Zion's Herald was my special treat. Only the reading of these first four pages alone, out of the year's numbers. Keep as alive as these great social questions, and keep before us these true, terrible details. Now the 'darkest' side, so that we can neither rest nor sleep until we reach a firm hold of our individual and social problem—for it is not alone the social question, it is a social question. And our Master knows that our allegiance to Him is a divided one when we denounce the social question, and do not have the hand and the foot in the service of His poor."

Our next will be a notable number, because it will be largely devoted to the memory of Bishop Gilbert Haven. The coming week will mark the eleventh anniversary of the death of this unique son of New England Methodism. We intend to present him in portrait to our readers as he was often seen when upon his lecture tours among our churches. Dr. William Rice, at our request, tenderly revives his "memories" of the great man. Mrs. Mary A. Livermore writes gratefully of him: "whose too early departure to heaven," she says, "I still mourn. Never was he

deliberate a little on the unreasonableness of such a course?

NEW YORK LETTER.

(Continued from Page 1.)
able. Last Sunday it held its third anniversary, and if any endorsement of this mission were needed, those endorsements were given most heartily and impressively by Colonel Weber and General O'Brien, Commissioners of Immigration. To hear these gentlemen speak of our missionaries and their work among the immigrants, was a pleasure indeed; and the report which was read by the efficient superintendent, Rev. Geo. H. Goodsell, gave evidence of the hearty and successful service of the year.

The Christmas and New Year festivals are now in order, and the churches are taking advantage of these great opportunities by arranging most attractive programs for the Sundays which are included in this festive time. Watch-mens are already announced, and the "week of prayer" will be generally observed. How the hearts of the pastors would be gladdened if a gracious and mighty revival might prevail in this city! And with what impressive this great metropolis has been taught the vanity and insecurity of earthly things! The decline in value of stocks to the amount of a thousand millions of dollars, has brought about a condition which may yet result in good. The passion for wealth which so fearfully prevails here, has met with a terrible rebuke; the image of gold which commanded almost universal homage has been blasted and thrown from its pedestal; and people have begun seriously to realize that "the love of money is the root of all evil." Then may the revival of God's work speedily begin, and may the churches greatly rejoice in the coming and glory of the King!

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
Preachers' Meeting.—The usual meeting was held on Monday morning last, Rev. W. N. Brodbeck in the chair, an unusually large number being present. Rev. Dr. Daniel Steele read an interesting and able paper on "Regeneration and Sanctification." The paper was requested for publication in Zion's Herald, and will appear next week. Rev. Dr. Gibson, of Paris, spoke. In reference to the great change which had come over the Huguenot preachers in France, who at the beginning of this century were deists, he said that the Methodists had wrought the change, and that there was in this sufficient reason for Methodism in France. A collection was taken for the Deacons' Home.

Grace Church, Temple St.—Those entering the vestry of Grace Church, Thursday evening, Dec. 4, were greeted by the words "Welcome," festooned with smiles. Having been changed into a drawing-room by the skillful hands of the League, it presented a beautiful sight. Tables on which were scattered papers and magazines, easy-chairs, sofas, flowers, and draperies of scarlet and white, expressed a welcome in themselves. Here were greeted the senior members of the church by the Haven Auxiliary. All expressed their cordial feeling of union by joining heartily in singing "Blest be the tie." Around the beautifully arranged and bountiful spread tables about 225 gathered, and joined their voices in singing, "Praise God from whom all blessings flow!" God's blessing having been invoked by Rev. W. I. Haven, the sound of happy voices mingled with the music of the orchestra as young ladies with dainty lace caps and white aprons waited upon their guests. An address of welcome followed, which told the senior members of the church, in words, what had already been expressed in many other ways—the cordiality with which the Epworth League extended to them the hand of welcome. Music, readings and addresses made up the literary feast. All were loud in their praise of the entertainment committee and of those who assisted in arranging for, and carrying out, with such marked success, a senior reception.

Boston, Bromfield St.—On Christmas night an entertainment was given before the distribution of presents from the tree. The program, under the charge of Prof. Keene, was, the pastor says, "one of the finest I ever saw." A large number of gifts were distributed among the children, and the pastor, Dr. G. A. Crawford, was remembered with an elegant gold watch.

Dorchester Church.—Rev. F. Holway and wife were generously remembered on Christmas evening with purses containing \$170 and \$50 each, the presentation being made by Mr. George W. Nickerson. They hereby make grateful acknowledgments. Union love-feasts will be held once a month in the six churches of which this church is the mother. The first was held on Monday evening last in the Dorchester church.

Boston Highlands, Warren Street.—At Christmas time the pastor, Rev. I. H. Packard, was surprised by the gift of an elegant reading-chair from his Young Men's Bible Class. There is a constant religious interest, and young people are becoming converted every week.

South Framingham.—The annual meeting of the Central Circuit, Boston District, was held, Dec. 10, at South Framingham. Rev. C. W. Blackett, of Natick, delivered an address on "The Definite Denominational Duty of the League." He declared that our object is to make God Bishop Simpson's grand motto, "We live to make God love a power in the land, while we live to love every other church that exalts our Christ." Rev. A. W. Tirrell read a beautiful original story. The next meeting is to be held at Milford. W. O. Cutler, of Natick, is the newly-elected president.

North Boston District.
Monument Square, Charlestown.—There never was greater harmony of feeling among pastor and people in this church than now. This was evidenced at the recent Christmas time by the presentation to pastor and wife of an elegant, gold-lined silver service of seven pieces of costly design. The presentation was made by Mr. Geo. B. Dudley, one of the stewards, in behalf of the church and congregation. A good revival interest prevails. Rev. G. M. Smiley is pastor.

Mr. J. A. Jaseley, for several years the efficient sexton of the Monument Square Church, has just presented the church, in the name of the Mallett League of that church, a beautiful pulpit desk of his own handiwork for use in the vestry, replacing a very old and well-worn one. This gift, representing as it does many hours of spare-time labor running through several months, and also expressing the brother's devotion to the church, is very highly appreciated.

Lynn District.
Saratoga St., East Boston.—Eleven persons were received into the church in full communion on the second Sunday of the month, and two were baptized. The new church entered into connection with this church at Orient Heights is opening with very encouraging prospects. This is one of the most charming suburban portions of the city, and its population is rapidly increasing. Church accommodations were greatly needed. About a year ago the pastor, Rev. Dr. John W. Hamilton, commenced meetings there. A class and Sunday-school have been organized, and the community generally are deeply interested in the enterprise. A house of worship is now in process of erection, which will be completed in early spring. It will doubtless soon become self-supporting, and will be looking to the Conference for a pulpit supply. The pastor preaches there every Sunday afternoon, thus preaching three times each Sunday.

of grace, feeling that it, added to our material blessings, will again make this church what it was, and even stronger than in any previous period in its history.

MAINE CONFERENCE.

Augusta District.

Augusta. — Three were baptized, one received on probation, and one received by letter, December 7.
Madison is probably the banner society on the district in the number of its missionary organizations. Besides the W. F. M. S., they have a Young Ladies' Home Missionary Band of fifteen members, a Girls' Band auxiliary to the W. F. M. S. of eight, and a Boys' Mission Band of twelve. This latter band has \$12 in their treasury. If Madison should fall in the number of its mission societies, all must yield to it the honor of having relatively the largest number of leaders in its Epworth League. There are 28 members, and in their six months' program just made they have not duplicated the leader in the Sunday evening meeting—26 leaders out of 28 members. Seven have joined Madison Church on probation during the quarter.

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The Epworth League.

New England District.

MOTTOES.

Look Up. Lift Up.

"I desire a league offensive and defensive with every soldier of Jesus Christ."—John Wesley.
"We live to make our church a power in the land, while we live to love every other church that exalts our Christ."—Bishop Simpson.

WHITE AND RED.

[The following are selections, arranged for Sunday readings, illustrating the thoughts symbolized by the colors of the Epworth League.]

Sunday, January 4.

Beautiful is the year in its coming and in its going—most beautiful and blessed, because it is always the Year of Our Lord.—Lucy Larcom.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And ere the question into silence died,
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
God's will to love."—Selected.

All the doors that lead inward to the secret place of the Most High, are doors outward—out of self, out of smallness, out of wrong.—George MacDonald.

In our outward occupations let us be more occupied with God than with all else. To do them well, we must do them in His presence and for His sake. At the sight of the majesty of God, calmness and serenity should possess the soul. A word from the Lord stills the raging of the sea, and a glance from Him to us, and from us to Him, should still do the same in our daily life.—Fenelon.

Sunday, January 11.

I serve the Lord Christ; though my path may be lowly,
And humble the work of my hands day by day,
"Unto Me" with each task makes my common life holy,
And happy those servants who hear and obey.—Frances R. Havergal.

A faith that fails not nor murmurs in hours of suffering is like a lamp burning in the home. It makes the chamber of pain a little sanctuary, a holy of holies, which none can enter but with quiet reverence. Do you think such suffering, so sustained, so radiant, performs no ministry of blessing for those who witness it? We must not think that when God lays us aside from active service, shuts us in and calls us to suffer, He is stopping our usefulness for the time. Besides the enriching of our own lives for new ministries when we come again from the shadows, our suffering may become meanwhile a school for other lives, our faith and peace unspoken sermons on the power of God's love and grace.—Bills of Pasture.

As soon as we lay ourselves entirely at His feet, we have enough light given us to guide our own steps; as the foot-soldier, who hears nothing of the councils that determine the course of the great battle he is in, hears plainly enough the word of command which he must himself obey.—George Eliot.

Sunday, January 18.

Hast thou a care whose pressure dreads
Expels sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope from which thy heart
Would feel it almost dead to part?
Entreat thy Lord that hope to crown,
Or give thee strength to let it down.

Whatever care doth break thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.—Selected.

Take steadily some one sin, which seems to stand out before thee, to root it out, by God's grace, and every fibre of it. Purpose strongly, by the grace and strength of God, wholly to sacrifice this sin or sinful inclination to the love of God, to spare it not, until thou leave of it none remaining, neither root nor branch. Fix, by God's help, not only to root out this sin, but to set thyself to gain, by that same help, the opposite grace. If thou art tempted to be angry, try hard, by God's grace, to be very meek; if to be proud, seek to be very humble.—E. B. Pusey.

Sunday, January 25.

She doeth little kindnesses,
Which most leave undone or despise;
For naught which sets one heart at ease,
And giveth happiness or peace,
Is low-esteemed in her eyes.—J. R. Lowell.

What was the secret of such an one's power? What had she done? Absolutely nothing; but radiant smiles, beaming good humor, the tact of divining what every one felt and what every one wanted, told that she had got out of self and learned to think of others; so that at one time it showed itself in deprecating the quarrel, which lowering brows and raised voices already showed to be impending, by sweet words; at another, by soothing an invalid's pillow; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things. None but a loving heart could see them. That was the secret of her heavenly power. The one who will be found in trial capable of great acts of love, is ever the one who is always doing considerate small ones.—F. W. Robertson.

THE YOUNG PEOPLE'S AGE.

THAT is what they call this age. By this it is not meant that the young people monopolize it. There is great respect for gray hairs. Experience is not discounted. The counsel of the fathers is sought after and relied upon. This is as it should be. It is meant, however, that the young are not neglected as they once were. Fifty years ago they had little place in the activities of the church. Mr. Emerson refers to a New England physician who regretted that he had been born when the boy was nothing and had lived until the boy was everything. The "wild oats" theory has been exploded. It is now seen that the way to save the boys and girls is not to let them go to the bad for a time and then have a big revival to seek to lead them back. They are to be regarded as belonging to the church, and are to be reared and trained for Christian work. Conviction and conversion are not believed in less; but Christian nurture is emphasized more. A feeling has spread throughout the church that the Samuel type of experience is even better than the Pauline. To hear a voice in the temple is better than to be smitten blind upon the highway. The church believes as never before in the supreme importance of holding the young in the fold. It sees, also, that one of the most effective methods of doing this is to bind them together for Christian association and endeavor. The change in sentiment has already proven every way blessed. In many churches new life has sprung up.

Meetings for testimony and prayer have the inspiration of new voices and faces.—Epworth Herald.

HOW HELEN ORGANIZED A LEAGUE.

A Story for the Holidays.

BELLE V. CHISHOLM.

"TAKE your religion with you into the country, my dear," said good Mr. Clemmens, as he bade his young parishioner, Helen Marlow, good-bye at the parsonage door.

"I could not well leave it behind me," Helen replied, a little vexed that her pastor had no more confidence in her stability.

"A great many people do, my child, a great many do, I am sorry to say. They seem to think that rest from work means rest from worship as well, and so they stay away from church and Sunday-school and prayer-meeting, and eagerly take the chance of being as careless and worldly as they choose—just for all the world as if they did not expect to be held accountable for their actions during vacation. I say this is the way many people who are Christians at home do, but I trust you will cheerfully perform all the wee bits of work for the Master that you find by the wayside. Preach Jesus, my dear, by living a Christly life."

Helen was one of the new converts, and she was going to spend the holidays at an uncle's in the country; but until her pastor spoke about her influence even in a country home, she had not thought how responsible a thing life really is.

"Indeed, I do not know what we will do with a city-bred girl in an old-fashioned, out-of-the-way place like this," her Aunt Julie had said when she read the letter announcing the intended visit.

"Well, she'll find herself mistaken if she expects me to dance attendance on her ladyship," said Tom, the son of the house.

The girls grumbled and chafed over the old-fashioned house and its plain furniture, but when Helen arrived she was so bright and pleasant and common-like, they soon forgot their embarrassment, and even Tom pronounced her "tip-top."

Tom was a little wild, and Sunday morning while the rest were getting ready for church, Helen noticed him walking leisurely down the lane in his every-day clothes.

"Tom has gone to Sunday-school," she said to her aunt as they were climbing into the sleigh that had stopped at the gate.

"Tom! Oh, no! Why, Tom don't go to Sunday-school. He is over twenty!" exclaimed her aunt in surprise.

Helen made no reply, but she thought of the classes of strong young men and old, gray-haired grandfathers in the church at home, and she wondered how her aunt could speak so lightly of Tom's neglect.

"When does your Young People's League meet?" she asked Dora, after they had reached the main road and were flying along at a rapid pace.

"We don't have any young people's meetings," said Dora, wondering what made a gay young thing like Helen think of such a thing.

"No," said Mr. Wren, addressing his niece, "the young folks here don't care for anything but racing round over the country to parties and balls and such like."

"Don't be too hard on them, father," said his wife, consolingly. "You can't put old heads on young shoulders, and there is not much in our church to attract young people."

"They ought to do their duty anyhow," was the impatient reply; and as no one had anything to say to that, they had the grace to keep silent during the rest of the journey.

Helen shivered when the horses drew up by the cold, neglected-looking church. The fence that was meant to enclose the yard was broken down and very much out of repair, and several of the window-shutters were hanging by one hinge, flapping backward and forward in a very dismal fashion. Within, the appearance was even less enticing. The sun struggled through windows dim with dust and cobwebs, the stoves were guttless of polish, and smoke was issuing in little puffs from a great crack in the one across the aisle from the seat her uncle's family occupied.

There was no carpet on the floor, and the paper that adorned the walls was dirty and ragged, while the pews and pulpit looked as though a coat of fresh paint would be a surprise to them. The chilly atmosphere was very depressing to Helen's bright, warm nature, and in her heart she thought her aunt was right—there was surely not much there to attract young people, or old either, for that matter. The organ creaked and groaned for want of a few drops of oil, and the congregation dragged through the first hymn in such a doleful way that Helen felt like stopping her ears to shut out the grating sound.

The preacher was a middle-aged man who had been there but a short time, and he looked so utterly discouraged that Helen pitied him, and the next time they sang she joined in the hymn with all her soul. The sermon was a very good one, and the young girl forgot much of her uncomfortable surroundings while eagerly listening to his helpful words.

At the close of the service the minister came back to her uncle's seat, and in a very friendly way offered her his hand.

"This is my niece, Miss Marlow, Mr. Price," her aunt said, proudly.

"That was a very good sermon, Mr. Price, and I wish you to know that it has done me a great deal of good," said Helen, grasping his hand heartily.

"Thank you very much for your appreciative words," replied the minister, a new light coming into his eye. "The good was reciprocal, I am sure, for the way you sang and listened helped me greatly."

When prayer-meeting night came round, neither Dora nor Joanna cared to go—it was so dull and uninteresting, they said—but when they found out that Helen was going with their father, without them, they slipped into their church dresses and went along.

There were very few in attendance, and the church was cold and poorly lighted; still Helen did not regret going, though her cousins really wished that they had remained at home, where, at least, there was a bright fire to sit by.

"Why can't you play to-night, Helen?" said her uncle, after waiting ten minutes past the time for the organist to make his appearance.

The blood rushed to Helen's cheeks; she had never played for such a purpose before, but she knew she could, and it was an understanding in their League at home that they should never refuse to work for Jesus when asked. For this reason she took her place at the squeaky organ, and tried to do her duty; and it was for the same reason, a little later, at Mr. Price's earnest request, that she gave a brief but wonderfully interesting account of the plan and working of the Epworth League that was in such a prosperous condition in the church at home. Even her cousins were inspired by her glowing enthusiasm, and before the meeting closed Mr. Price arranged for a gathering of the young people on New Year's evening to talk about organizing a League of their own.

At Helen's suggestion, a few of the girls met at the church on the afternoon preceding the meeting, and such a cleaning and polishing of stoves, lamps and windows as there was! The organ, too, was rubbed up and oiled until it ceased its groaning, and bouquets of bright winter flowers were scattered over the tables and windows in the corner where the meeting was to be held. Helen had agreed to conduct the consecration service, but though Tom was curious to know how she would succeed, and really accompanied the girls to the door of the church, he could not be persuaded to go in. However, his conscience would not allow him to enjoy his social glass as usual, so half an hour after he had turned away from the door, he came back again, and slipped quietly into one of the back pews.

Helen had just announced the first hymn at the opening of the consecration service, when—

"Take my life and let it be
Consecrated, Lord, to Thee!"

As the last words of the song, "Ever, only, all for Thee," died away, she said, "Let us bow in silent prayer a moment, after which we will have a season of prayer, led by Mr. Price."

Tom listened attentively, and he was sure that he had never before heard such brief, earnest petitions. There was more singing and praying after that, then a Scripture lesson on the subject, followed by the recitation of Bible verses, and a few brief, pointed remarks. Then came the Bible petitions, which Helen had managed to distribute to every one in the house, another hymn, and Mr. Price closed the half-hour exercise by requesting all who wished to consecrate themselves to Jesus, to rise to their feet. Everybody in the house, except Tom, stood up; but I am not at all sure that he felt the indifference he professed. It was surely a very searching prayer that the minister offered, and Tom was not forgotten in it either. Afterwards Mr. Price explained the principles upon which the Epworth League was based, and before they left the house a score of young people had enlisted under the banner of the Cross—to fight the battles of their King.

This was only the beginning of better days in this country church. A glorious revival followed soon after, and Tom Wren was one of the first converts. Helen was not there to rejoice over the ingathering of souls, but in her city home she knelt in thanksgiving when she read Mr. Price's letter telling of all the good things the Lord was doing for them.

"I shall never cease to bless God for sending you to our help," he said in conclusion; and Helen added: "May He ever use me for His service just how and when and where it pleases Him best."

A new church has been erected where the old one stood, and on New Year's day the anniversary of the organization of the Epworth League will be celebrated by its dedication, and Helen is going out to her uncle's to participate in the solemnities. Tom is a teacher in the Sunday-school now, and his father and mother manage to reach the church in time for the opening of the school themselves. They have found out that people are never too old to learn.

ABOUT MEN.

—Rider Haggard has gone to Palestine to get up another of his extraordinary romances.

—Eastman Johnson is to paint ex-President Cleveland's portrait to hang in the White House.

—Walter Besant is a brother of Mrs. Annie Besant, who has long been one of the chief helpers of Mr. Bradlaugh in his Republican work in London.

—Rudyard Kipling's peculiar Christian name is said to have had its origin in the fact that his father and mother plighted their troth on the banks of Lake Rudyard.

—Dr. Charles F. Deems, the genial pastor of the "Church of the Strangers," New York, celebrated his 70th birthday recently. The secret of his successful and happy life has been given to the public recently in rhyme. He says:—

"The world is wide
In time and tide,
And God is guide,
Then—do not hurry."

"That man is blest
Who does his best,
And leaves the rest,
Then—do not worry."

—Mr. Jay Gould thinks that sons of wealthy men would feel more secure if they learned some trade while in college. He says: "I have learned that in the case of my own family; my son George is an expert telegrapher, and when he has traveled with me to the West we generally live in our car and switch it off at a siding. My son will then put on his boots, his steel clamps or prongs, and go up the telegraph pole, attach the wire to his instrument in the car, and then he sends for me all my telegraphic messages. It does him no disparagement, and makes him feel that he could get his living at all times."

—Major Ford H. Rogers tells an amusing anecdote of the late Gen. Clinton B. Fisk. The General was addressing a Sunday-school convention. One of the speakers had reminded the children that it was Washington's birthday. "Children," said Gen. Fisk, "you all know that Washington was a general. Perhaps you know that I am also a general. Now, can any one tell what was the difference between Gen. Washington and myself?" "I know, sir," piped a small boy in the back part of the room. "Well, what was the difference?" said Gen. Fisk, smiling at the lad's eagerness. "George Washington couldn't tell a lie, sir," cried the boy, in exultant tones. Shouts of laughter followed, in which the General joined heartily.—Detroit News.

When Henry M. Stanley lectured in Scranton, Pa., recently, an informal reception was held, and many people availed themselves of the opportunity of shaking the explorer's hand. Among the number was Mr. E. E. Hendrick, a wealthy manufacturer of Carbondale, who stopped and said: "Mr. Stanley, one of the things in your book, 'In Darkest Africa,' that interested me most was your vivid account of the suffering of your party in 'Starvation Camp,' but one thing I never could understand. When your men were dying for want of food, why didn't they fish, since they were so near the river?" Mr. Stan-

ley's face was a study. He looked at his questioner as if dazed by a blow. "Why," he exclaimed, and then hesitated in evident surprise and consternation for several moments; "why, I don't believe any one ever thought of it!" The hero of the Dark Continent, who has commanded admiration because he knew so often just what to do at critical times, confessed that with food within his reach he did not see it when starving. Mr. Hendrick moved on with the parting injunction: "Mr. Stanley, the next time you form an exploring party, take a Yankee with you."

THROUGH TROUBLE AND THROUGH SORROW.

(From the German of Dr. Gottfried Wilhelm Saecker.)

Through trouble and through sorrow,
Through weeping and through pain,
Through hope for brighter morrow,
And sunshine after rain,
O Lord, Thy hand has brought me
To round the closing year;
The praise Thy love has taught me,
My heart would render here.

Whoe'er my life has shielded,
In Thee has been my health;
What joy my life has yielded,
Still Thou hast been its wealth;
Thy grace has still upheld me,
Has richly me consoled,
When woe and grief have pressed me,
And brought me to the fold.

Thy love Thou hast revealed me,
And love, Lord, is Thy name;
Whatever's been concealed me,
Has shown that love the same.
My will I Thee surrender,
I need none of my own;
Since Thou art my defender,
And I walk not alone.

My way to Thine adjusting,
Thy way and mine are one,
In Thy guidance trusting,
O Thou, O Lord, protect me,
Through rough the future be;
Still counsel and direct me—
I'll walk obediently.

Must I live on forsaken,
My Lord, Thy love be done;
Life's blessings from me taken,
And clouded in life's sun?
Must I in sickness languish,
Still Thou hast been my friend;
Must I go hence in anguish,
I shall not fear to die.

To-day the year is closing;
Safe hast Thou brought me through;
New grace from Thee disposing,
My heart toward Thee anew;
Old sins by Thee forgiven,
Give Thou me better days;
I journey on to heaven
Cheered by Thy promises.

—J. E. HANKIN, D. D., in *Congregationalist*.

A TEST OF CHARACTER.

THE use which one makes of money is a touch-stone of character. On this point Dr. J. H. Worcester remarks in his book on "The Power and Weakness of Money":—

"Tell me how a man spends his money, and I will tell you what the man is. Is he a miser, is he a sensualist, is he controlled by his domestic affections, is the love of display his ruling passion, is he a worshiper of art, is he a philanthropist, a reformer, is his soul on fire with the love of Christ? His cash-book, if only he be truthful and minute enough, will tell the story. Money is simply opportunity, and character is always shown by the use of opportunity. Money is raw material for any fabric at the pleasure of the owner. In the things to which he converts it he reveals himself. The sculptor reveals himself in the shapes he impresses upon the plastic clay. "We sometimes test our children at Christmas time by a present of money in lieu of other gifts, watching to see what they will do with it, and according as it goes for candy or for books or for the savings-bank or to the mission-box, we not only forecast their future, but regulate our own subsequent liberality to them, trusting them with more or less as they thus reveal their fitness or unfitness to be trusted. And do we never reflect that this is precisely what our Heavenly Father is doing with us—trying us with a little of the unrighteous mammon, that we may show whether we are fit to receive the true riches?"

BITS OF FUN.

—Goslin: "I—aw—would like to give myself to you—aw—for a Christmas present, Miss Blanche." "Thanks, awfully, but papa has given me a house and lot. So you see I have no use for a flat."

—Drawing Teacher: "Now, this is a symmetrical figure. Can any one tell me what symmetry is? Ah! there is a little boy with his hand up. What is symmetry, little boy?"

—Jimmy Scanlan: "Plaze, sor, it do be a place where they buries dead pap!"

—First Boy (gloomily): "I've got to cut kindlings, and empty three buckets of ashes, and build two fires, and go to the store on an errand, and then fill the coal-bin."

—Second Boy (enthusiastically): "You've got a regular picnic, you lave! Just think of me! Mother said when I came home from school to-day, I'd got ter hold the baby."

—A German traveler for a big New York house and sold small wares. Seated comfortably in the Pullman, he found beside him a rather sedate-looking gentleman, with whom he sought to converse; and, after the manner of his kind, by telling what goods he sold.

—And you, my friend," he said, "vat ish your line?"

"Brains," answered his sedate and would-be-retiring neighbor. "I mark it, Miss Jones?"

"Ah! brains, you say? That must be nice. You garry no samples, eh?"

—There is a governess in an up-town family who has not found favor in the eyes of her young pupils. One of these is an eight-year-old boy, with considerable mischief and no end of daring in his composition; and this youngster, who handles his paint-brush very neatly, was recently called upon by his governess to paint a name in small white letters inside her handsome new silk umbrella. So Master John set his brushes and boxes out, and squared himself to his task.

"But how shall I mark it, Miss Jones?" he asked. "Shall I paint 'Miss Jones,' or 'Miss Ellen Jones,' or 'Miss E. Jones,' or what?"

"Oh, draw! Miss Jones, carelessly, from her nose, 'I don't care; simple 'Ellen Jones' would be best, I fancy."

—And, with this idea put into the head of the mischievous boy, what could be expected except just what has happened? For when the umbrella, duly marked, was handed to Miss Jones, she opened it to read in letters white and clear and unmistakable the words, "Simple Ellen Jones."—New York Evening Star.

THE WINNING EPWORTHIAN

Is true blue.
Is steady-going.
Has convictions.
Walks in the light.
Is fully consecrated.
Has a contagious smile.
Is loved by the old folks.
Takes in the conventions.
Never allows zeal to chill.
Dares to do exactly right.
Scatters sunshine at home.
Is willing to do small jobs.
Does not make much noise.
Does not live upon novelty.
Does not talk automatically.
Has clear ideas of league design.
Avoids the appearance of evil.
Attends the business meetings.
Throws overboard the capital.
Occupies a back seat gracefully.
Knows all about the constitution.
Has clear ideas of league design.
So lives in an atmosphere of prayer.
Overflows with practical sympathy.
Does nothing because it is popular.
Has a reason for the Epworth faith that is in him.
Refers all doubtful questions for pastoral decision.

Avoids amusements that are even a trifle questionable.
Does not exactly comprehend the meaning of the word "fall."
Is not ashamed to be in the minority when principle is at stake.

Is not an active member of the corner grocery (gossip) society.
Keeps the HERALD posted upon all important League doings.

Can use the word *no* with due emphasis when occasion requires.
Puts the best construction upon everybody's sayings and doings.

Attends devotional meetings so regularly that when he is absent, the chapter sends a sick-visiting committee around without asking any questions.—Epworth Herald.

LEAGUE PRAYER-MEETING TOPICS FOR JANUARY.

REV. M. S. KAUFMAN.

Jan. 4—"Pressing Forward." Phil. 3: 13, 14; Heb. 12: 1, 2; 1 Cor. 9: 24.

Another bright New Year has come. Let God be praised for granting us the joy of its privileges and the inspiration of its obligations! How eagerly we are looking forward into the untrodden months! What hold they in store for us? Possibly some pain and a few salutary disappointments; certainly numerous glad surprises will greet us along the way, for we are growing Christians, and our pathway must brighten as we advance, according to Divine promise. Pressing forward, we may make 1891 grander than any previous year in the essentials of life.—

1. By beginning aright. On my way to Corinth I was much interested in seeing where the Corinthian games were held. Paul refers to these in the above Scripture references. In a race much depends upon a good start. So, also, in running for the "prize" of our "high calling." Unload all rubbish. "Lay aside every weight," every besetting sin, every "upsetting" sin, as the colored man well termed it. A clean heart is a light heart. Unholy ambitions, carnal desires, worldly pleasures, weigh down the soul and prevent progress. Good resolutions for the new year, a deep determination to do right every time, and a lofty conception of full-orbed Christian character, will impart courage and strength at the outset.

2. By putting intense energy into the struggle. This is an age of intensity. The winners are workers. Laggards are left behind. Competition increases. Concentration becomes a necessity. Nearly all successful men of the world learn to say, "This one thing I do." Christians are compelled to do the same. This "one thing" is to become Christ-like. Right-willing and right-doing result in right being—the highest possible achievement. Soul, awake! Crowd the golden hours with deserved blessings. Press with vigor onward, ever upward.

3. By realizing that the "prize" is sure and valuable. No possible failure if you remain God's obedient child. You will win. Success is certain. Meet the conditions, and the Omnipotent Jehovah will hold Himself responsible for the results. An eternity of blissful being awaits him who is "faithful unto death." What an incentive! How tame and insipid all earthly allurements! Young Christian, your richest experiences are to come. No present can equal your ever improving future. Whosoever Christ calls you up higher, be found pressing forward.

Jan. 11—"On Whom shall We Trust?" Psa. 115: 9-11; 37: 3, 5; Psa. 118: 8, 9.

What a vast question! How momentous the issues involved! Who answers? Everybody. No living soul is entirely destitute of trust in some one. The masses trust in the Evil One, and in things which are notoriously unreliable. What an impressive comment is this fact upon the deceitfulness of the natural heart! Why not trust in Him who never deceives, never betrays, never disappoints? Belief is assent. Faith is consent. Trust is continuous, restful reliance. In God we trust.

1. Because of what He is. He alone is great. Only He is essentially good. Of all beings in the universe He is first, and there is no second to dispute His absolute supremacy. His omnipotence, omnipresence and omniscience establish His ability on immutable foundations. His holiness insures fidelity. His unchangeable love forever certifies to His constant care for us. When Mr. Spurgeon says, on a farmhouse weather-vane, the sentence, "God is love," he was curious to know the farmer's idea of having such a motto in such a place. He inquired, "Do you mean that God's love is fickle as the wind?" "No, sir," was the answer. "I mean 'God is love' no matter which way the wind blows." His ability, faithfulness and disposition unite in complete reliability.

2. Trust in God, because it is essential to the soul's highest welfare. Distrust is a disturber. It disqualifies for great undertakings. It throws moral machinery out of gear. It cuts off connection with the central office. It plunges our forces into confusion, placing our powers in antagonism to one another, thus causing civil war. But perfect trust in our perfect Lord must result in perfect peace (Isa. 26: 3, 4). It unites and harmonizes all our powers of intellect, sensibility and will. Thus when the whole man energies along the line of God's purposes, he steadily rises to his sublimest destiny. Oh, for a host of young Christians with trustful souls and undivided hearts! "Father, perfect my trust!"

Jan. 18—"The Trust Committed to Us." 2 Tim. 1: 14; 1 Tim. 1: 11; Ezra 8: 28, 29.

If God is honored by our trusting Him, how great must be the honor He confers by trusting us! The trust committed to us is nothing less than the Gospel of Jesus Christ, with all of its eternal verities, its profound truths, its practical teachings, its rich experiences, its character-developing vitality. The living and life-giving Gospel determines the fame of Christ. Upon this Gospel depend the well-being of society and the eternity of individuals.

1. The whole plan of salvation was entrusted to Christ: "All things are delivered to Me of My Father." And now that wonderful plan is entrusted to Christ's followers. He holds us responsible for giving it to the world. As the Father trusted Him, so He trusts us (John 17: 18). Do you tremble under a quickened sense of the heavy responsibility? This is well. But why linger in the vestibule? Pass into the temple of this grand truth. Here you discover that you are a co-laborer with God in His highest work. The joy of such exalting honor gives inspiration and strength.

2. We cannot feel too deeply the mountain-weight of accountability which this trust imposes, provided we realize the mountain-height of privilege to which it invites and urges. Out of a true appreciation of the stewardship here implied, springs the solid joy of being deemed worthy of confidence by Him who governs all worlds. He holds us responsible; not for results, but for simple fidelity. "Duty is ours; consequences are God's." When we have done our best, we have a right to rest and rejoice. Fidelity to trust is rewarded with conscious divine protection and conscious divine approbation. Would you delight the heart of Christ? By your uniform faithfulness prove to Him that the dearest interests of His kingdom are secure in your keeping.

The Sunday School.

FIRST QUARTER. LESSON 2.

Sunday, January 11.

1 Kings 12: 25-33.

REV. W. O. HOLWAY, U. S. N.

IDOLATRY IN ISRAEL.

I. Preliminary.

1. GOLDEN TEXT: "Thou shalt not make unto thee any graven image" (Exod. 20: 4).

2. DATE: About B. C. 975.

3. PLACES: Shechem, in Central Palestine, between Ebal and Gerizim; Peniel, on the stream Jabbok, 20 miles east of the Jordan; Dan, the most northern town in Palestine, near the source of the Jordan; Bethel, 12 miles north of Jerusalem.

4. CONTEMPORARY HISTORY: Invasion of Judah by Shishak, king of Egypt (Jeroboam's friend), who, about this time, deprived Rehoboam of much of the temple treasure, the thousand shields of gold made for Solomon, and many captives.

5. CONNECTION: Jeroboam elected king by the ten tribes; Rehoboam's chief tribute-gatherer, who had been sent to collect taxes of the rebellious tribes, stoned to death, and the king himself compelled to flee to Jerusalem; Rehoboam's army of 180,000 men forbidden to move against Israel by the prophet Shemaiah.

6. PARALLEL NARRATIVE: 2 Chron., chapters 11 and 12.

7. HOME READINGS: Monday, 1 Kings 12: 25-33; Tuesday, 1 Kings 13: 1-10; Wednesday, 1 Kings 13: 1-10; Thursday, 1 Kings 14: 24-34; Friday, 2 Chron. 13: 4-12; Saturday, 2 Chron. 13: 19-20; Sunday, Psalm 115: 1-11.

II. Introductory.

Chosen king over the tribes of Israel, and assured of the establishment of his dynasty if he would only serve Jehovah, Jeroboam entered upon his royal estate with the most hopeful auspices.

Had he made the Lord of Hosts his trust and looked to Him in the emergencies which he was called to face, his reign might have been successful and glorious; but he preferred instead to be guided by his own wisdom, which led him far astray. Having fortified his two capitals—Shechem and Peniel—on the west and east of Jordan, his next step was to prevent the allegiance of his subjects being tampered with by the religious necessity of their visiting the temple at Jerusalem. So long as this necessity existed, he could see no hope for permanent political separation and security. If the alienated tribes continued to regard the capital of Rehoboam as their religious home, if the priests of Israel must go up to minister in the temple, and if all the males must resort thither three in the year, their loyalty to him could not long be depended upon; and when they left him, his life would be in danger—so he "said in his heart."

But in this serious state of affairs it did not occur to him to appeal to the Highest for direction, or to patiently wait for the Providence which had elevated him to the throne to solve the difficulty.

To him there seemed but one course open—to follow up the political revolt by the assertion of religious independence; to complete the divorce from Judah by instituting sanctuaries and symbols of his own. It mattered not that this expedient was unauthorized and illegal and subversive of all true worship; that it tended to idolatry and provoked the Divine wrath; it was the only way out of the difficulty that he and his blinded counselors could see. So he had two calves of gold made, and set up in Bethel and Dan, "likening his Master to a graven idol," and told his subjects that they need no longer take the trouble to go up to Jerusalem. "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." And the people accepted the sinful proposal of their king. They forsook the house of God at Jerusalem, and engaged in the unhallowed worship—all but the priests and Levites, who were over in a body to Judah and were replaced by Jeroboam with men selected, not from one tribe as formerly, but from all ranks of the people. The king went further, and instituted a feast corresponding to the Feast of Tabernacles only changing the month from the seventh to the eighth—another device "of his own heart"—and himself "offered upon the altar and burnt incense."

III. Expository.

25. Then Jeroboam.—He was king of the ten tribes now, and his first concern was to protect himself against the expected invasion of Rehoboam. Built Shechem—rather, fortified Shechem; rebuilt, perhaps, the old citadel which had been burned by Abimelech (Judg. 9: 49), and strengthened its defenses. Shechem was one of the oldest cities and sanctuaries of the Israelites, frequently mentioned in the history of the patriarchs and of Joshua. Its central position, and the fact that it was the chief city of the powerful tribe of Ephraim, doubtless led Jeroboam to make it his capital. In mount (R. V., "in the hill country") Ephraim—which extended from Bethel to the plains of Jezreel. Went out from thence—having fortified it, and made it a basis for future military movements. Built Peniel—fortified this famous city across the Jordan, "the key to his sovereignty over the land against hostile attacks from the northeast and east" (Keil). He probably restored the tower which Gideon destroyed (Judg. 8: 17). Peniel was known as far back as Jacob's day, and was located on the Great Caravan road to the East.

Jeroboam lost no time in consolidating his power. His first architectural skill was brought into play. He was known as the great builder of his time. Not Milo only, and Sarisa, but the fortifications of Shechem, and of Peniel beyond the Jordan, were traced back to him (Stanley).

26, 27. Jeroboam said in his heart.—He appears to have been his own counselor, self-sufficient, wary, with a clear foresight of the dangers that menaced his life and dynasty, but with no trust at all in the God whose Prophet had predicted his elevation and whose providence had accomplished it. The kingdom return to the house of David—drawn back to its old allegiance by its religious obligations to the sanctuary.

If this people go up to do sacrifice (R. V., "to offer sacrifices")—as they were early bound to do, not merely the priests and Levites, but the people, to the great national festivals. The house of the

Lord—the only appointed place of worship for the nation. Hear.—turn again to their lord.—David's name was still hallowed among the Israelites, and when Jeroboam's threats had been forgotten and his demeanor changed towards his recalcitrant subjects, there was reason to fear that the spasm of rebellion would pass away, and they would return to their allegiance. Shall kill me—as the customary and speediest way of effecting a reconciliation, and of removing the kingdom.

His measures for countering the tendency to reunion with Judah were clearly devised, and proved him wise in his generation. Like all measures which involve a dereliction of principle, they brought certain evils in their train, and they drew down a Divine judgment on him, self which he had not faith enough to anticipate. For that reason they failed. They made the separation final (Rawlinson).

28. The king took gold.—He could see the danger, and how to avert it, but he was crafty enough not to make any movement without taking others into his counsel. Made two calves of gold—not necessarily copies of the Heliopolitain Mnevis, though Jeroboam's long residence in Egypt and probable corruption to its idolatry, might favor this view; nor is it necessary to suppose that he was following Aaron's example, though his two calves were very words; the more recent commentators agree that the king would not have proposed a form of idolatry so hateful and revolutionary as this. It is supposed, therefore, that the calves in this case were designed to symbolize Jehovah, and that the original was derived, not from Egypt, but from the colossal cherubim in the temple at Jerusalem, one of the faces of which was that of an ox. Still, the construction of these molten calves, without Divine authority, was a violation of the Second Commandment, and proved the stepping-stone to a debasing idolatry. Too much... to go up to Jerusalem.—It was too much trouble for him to make these long journeys; and there is no need of it, now that we have sanctuaries of our own. Behold thy gods, which brought thee up out of Egypt.—Egypt.—As though he said: We do not offer you any new god; these calves represent the nation's Deliverer from the house of bondage.

29. Set the one in Bethel.—the southern limit of his kingdom, and a place sacred for its venerable ancestors, even from the days of Abraham. Jacob twice saw here the holy vision, and named the place "the house of God;" here he had rested in the days of Phinehas, and Samuel had held here his conferences with the people. Its situation, so near to Jerusalem, made it a convenient place of resort for the southern tribes. The other put he in Dan—for the convenience of the northern tribes, who had been an ancient heathen sanctuary of the Phoenicians and when these had been driven out by the children of Dan, the latter continued to use it as a place of worship.

30. This thing became a sin.—It was a violation of the Second Commandment, and it paved the way for the violation of the First; it led to idolatry. Went to worship before the one, even unto Dan.—The people probably patronized both shrines, but the meaning here is that even the one in far-off Dan was not neglected; the people went even thence.

From worshipping God under a false and unauthorized form, they gradually learned to worship other gods altogether; and the venerable sanctuaries at Dan and Bethel prepared the way for the temples of Ashtoroth and Baal at Samaria and Jezreel; and the religion of the kingdom of Israel at last sank lower even than that of the kingdom of Judah, against which it had revolted (Stanley).

31. Made a house of high places (R. V., "houses of high places")—temples, or sanctuaries, for the calves which he had set up. Such structures were common all over the land as idol shrines. Rawlinson thinks that the expression, "house of high places" was used by the writer contemptuously, "meaning that the buildings were not real temples like that at Jerusalem, but only on a par with the temples upon high places."

Made priests of the lowest of the people—literally, "made priests from the ends of the people," or, as the R. V. renders the words, "made priests from the ends of the people"—from the people indiscriminately, not confining the office to one tribe or class, but throwing it open to all ranks; it does not mean that Jeroboam selected his priests from the vicious or degraded classes. Not of the sons of Levi—who would naturally decline to officiate in this unauthorized and doubtful worship, and who, either banished or self-expelled, left Israel and went to Jerusalem.

By giving the priesthood to any one, not confining himself to the priestly tribe, he destroyed this sacred institution of a tribe of priests, who, being dispersed among all the tribes, were the guardians of the law of the priest and religious culture. At the same time he flattered the people thereby, because any one could aspire to the dignity of the priesthood and obtain its emoluments (Bahr).

32. Jeroboam ordained a feast in the eighth month—an imitation of the Feast of Tabernacles, only with the month changed from the seventh to the eighth—another device "of his own heart"—and himself "offered upon the altar and burnt incense."

33. So he offered upon (R. V., "went up upon") the altar—a sort of mournful recapitulation. The month... devised of his own heart.—God had appointed both the time and place for this feast; Jeroboam appointed another time and another place. God had appointed a priesthood; Jeroboam appointed a priesthood of his own, and arrogated to himself the functions of the high priest. In all these arrangements he arrayed his own will against God's will. No wonder that his shrines were unhallowed and unblest, that his presumptuous "worship" degenerated into idolatry, and that his own name went down the ages branded with an odium from which it never recovered—"Jeroboam, the son of Nebat, who made Israel to sin."

IV. Inferential.

1. The brightest prospects may be blasted by our own folly.

2. Obedience and patient trust will clear up the darkest of life's problems.

3. Principle, not expediency, should guide us in our emergencies.

4. The end will never justify the means, if wrong.

5. "There is a way that seemeth right to a man, but the end thereof are the ways of death" (Prov. 14: 12).

6. Evil is progressive; one bad step necessitates another.

7. What God has ordained, it is an act of sacrilege to change.

8. "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19: 21).

V. Illustrative.

"The sin of Jeroboam, the son of Nebat," is the sin again and again repeated in the policy, half-worldly, half-religious, which has prevailed through large tracts of ecclesiastical history. Many are the forms of worship in the Christian church, which, with high pretensions, have been nothing else but "so many various and opposite ways of breaking the Second Commandment." Many a time has the end been held to justify the means, and the Divine character been degraded by the pretence, or even the sincere intention, of upholding his cause. For the sake of secular aggrandizement, for the sake of the respectability of the systems, which, it was feared, would otherwise fall to pieces; for the sake of supporting the faith of the multitude from the fear lest they should fall away to rival sects, or lest the enemy should come and take away their place and nation, false arguments have been used in support of religious truth, false miracles promulgated or tolerated, false readings in the Sacred Text defended (Stanley).

CANADA LETTER.

OUR NEIGHBOR.

Canada sends its congratulations to Zion's Herald, and expresses the hope that its future may be even more prosperous than the past. No weekly that comes into our sanctum is perused with greater interest.

Your last issue contained a long list of noble contributors, whose articles are already on hand. You will hardly, therefore, be disposed to give space to anything from the Dominion, which is close to New England. We venture, however, to trouble you, seeing that several months have elapsed since you heard from us.

We are ahead of you in respect to the visit of Mr. Stanley, the African explorer. His visit to our "Queen City," Toronto, was a grand opportunity, but the financial results, however satisfactory to Mr. Stanley, left a balance on the wrong side. At this you need not wonder, seeing that the total expense, including fee, was in the neighborhood of \$4,000.

Archbishop Cleary has been called to account for the slanderous language he used some time ago respecting the Protestant clergymen of the Province of Ontario. Before publishing a reply, Rev. J. M. Hagar, M. A., wrote to the prelate asking whether the reports of his sayings published in certain papers were correct, but no answer was returned. Mr. Hagar therefore published his reply, and those who will take the trouble to read both communications will easily perceive the different spirit which actuates the two gentlemen. Mr. Hagar does not stigmatize the Archbishop and his clergy as "poisonous pastors," "the real plagues, virtuous, evangelical, sanctimonious ministers, the Pharisees who call themselves preachers of the Gospel of Jesus Christ, but who know nothing about it, poor, little, wretched ministers." These are some of the epithets used by the Archbishop, and Mr. Hagar reminds him how unlike such language is to the spirit of Christ, and concludes his Christian letter in these words: "So long as the hierarchy of the Roman Catholic Church represents—might I say, misrepresents—the true intent and spirit of the Christian religion... so long will Protestant ministers be needed to exhibit before the world the heavenly origin of Gospel principles and the divine spirit of its charity."

Certain occurrences have recently transpired which have greatly pained us. No less than five persons are under condemnation to be executed, and by the time this letter reaches you, the sentence of the law will have been carried into effect. Never in the history of our country were there so many of the same class of criminals. The question of capital punishment has thus been brought to the front. Ministers of various denominations have discussed the theme. So far as we can learn, the consensus of opinion condemns execution for murder, and would substitute imprisonment for life, with hard labor and flogging at intervals.

The temperance people suffered defeat a year or two ago by the repeal of the Scotch Act, or local option law, but they are not by any means disposed to acknowledge that they are dead. They are marshaling their forces and intend to give the enemy battle. An investigation has been made in Montreal which has brought to light a state of things in that city that probably few had anticipated. The result has been published under the caption, "The Dark Side of Montreal." Those engaged in the liquor traffic are evidently uneasy at the real display before their opponents.

A distasteful magistrate received the following threat, anonymously, of course: "Murder! Murder! Murder! For God's sake look out for yourself in the Scott Act business, or there will be death!" A deputa-tion from the "Licensed Victuallers' Association" waited upon the premier of Quebec, who has been charged with proclivities favorable to the Association; but to his honor it must be recorded that he gave no indication that the law would be relaxed, rather the contrary. Protestants and Roman Catholics demand the enforcement of the laws which regulate (?) the liquor traffic.

You will be glad to learn that since the General Conference, preparation has been made for the new buildings in connection with Victoria University in Toronto. The amount of the contract is \$180,000. You would see by the Christian Guardian that we have a little breeze of heterodoxy. Professor Workman, who spent some time in Germany, published an article in the Canadian Methodist Quarterly Review on "Messianic Prophecy," which, to say the least, was inopportune. Dr. Dewar, editor of the above weekly organ, published an able editorial condemnation of the article. The Professor has published a rejoinder, in which he pleads that the new buildings in Germany, published an article in the Canadian Methodist Quarterly Review on "Messianic Prophecy," which, to say the least, was inopportune. Dr. Dewar, editor of the above weekly organ, published an able editorial condemnation of the article. 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